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THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

Vol. VIII. No. 52. NEW-YORK, SATURDAY, MARCH 9, 1839. Whole Number 416

POETRY.

For the Churchman.

SABBATH MUSINGS—NO. II.

It is appointed unto men once to die, but after this the judgment. Heb ix. 27.

Man, know thy destiny! stand now and see
The everlasing balance poised on high,
Waiting the final lapse of these last years,
To weigh thee as thou art. Go to, thou dust,
Bethink thee wisely ere the fiat fall,
And in the scale thy nothingness be laid.

The dreadful judgment comes,—behold it nigh;
Like the last rush of some spent cataract,
The dwindling days accelerate their speed,
Down hurling swift into eternity,
Boding a tempest that shall wreck the world!

But who may grasp the mighty things of God,—
What thought shall grapple the stupendous theme!
If that I now might soar and quaff the stream
That an immortal energy imparts,
And high conception of eternal things,
Mine unimpeded pen should burn along
And spread a page to man's reluctant eye
Of fearsome import, that should smite his heart,
And blazon out that doom he fears to know.

The awful hour nears on!—a brief, brief breath,
And the huge globe for agony shall roar;
Convulsive heaving in a mighty pang,
Vast reconception of a buried world.
The ghastly nations shall obey the throe,—
From laboring caverns forth in myriads come;
And from the chambers of the bellowing sea;
From long-forgotten hecatombs,—from where
Strong pyramids shut up the ancient great;
And from the footsteps of the great in war,
Their murdered legions the fierce winds shall scoop,
In countless armies marshall'd where they fell.

But cease my thought,—for who might venture on?
Where may the shuddering spirit stay its wing
To consummate the scene?—Haste, haste my soul,
Secure thy name upon the book of life!
Haste empires to be wise,—be warned the world;
The moment is at hand, and soon shall sit
The frowning Arbiter; and earth and heav'n
Before his ire shall fail and have no place.

We have this treasure in earthen vessels. 2 Cor. iv. 7.

Thought,—essence of the soul, and heaven's broad seal
Indelible, declaring unto men
Man's immortality. Inscrutable,
Yet obvious, mysterious, yet defined.
Strange contradiction! changing, still the same,
Affects high purposes, makes vast resolves,
Astounds a world! then trifles with a straw;
Lifts a proud eye and claims a throne in heaven
Yet centres oft within a beggar's breast.

Thought,—shadow of omnipotence,—a hand
That girths creation as a tiny sphere,
Grasps at eternity, and numbers out
Infinity itself. The vision keen
That penetrates the sun; brings out the orbs
Long undeveloped; scans the breadth of space;
Reads midnight's starry page, and lends a wand
That opes the intricate skies to earth and man!

THE CODE OF CANONS OF THE EPISCOPAL CHURCH IN SCOTLAND.

APPENDIX.

(Concluded from page 201.)

No. 6.—*Form of Letters Dimissory for Ordination.*

Whereas our well-beloved in Christ, A. B., (*Bachelor, or Master of Arts,*) hath offered himself to us bishop of , as a candidate for ordination and admission into the holy order of (*deacons or priests,*) and hath produced the requisite testimonials, and hath declared his readiness to make the subscriptions required by the canons of this Church, and hath, moreover, been examined touching his knowledge of holy Scripture and general learning by us, and presbyters appointed by us, and hath been found sufficiently qualified for the holy office of (*a deacon or priest,*) we, the bishop aforesaid, being prevented by sundry weighty causes from holding an ordination at this present time, and knowing that our Right Rev. brother , bishop of is about to hold an ordination, do, by these presents, grant our letters dimissory, commending the said A. B. to our said Right Rev. brother, and earnestly requesting him to admit the said A. B. into the holy order (*of deacons or priests*) in our stead. In witness whereof we have subscribed these presents at , on this day of in the year of our Lord , and in the year of our consecration.

No. 7.—*Form of Subscription to the Thirty-nine Articles of Religion.*

I , do willingly and *ex animo* subscribe to the Book of Articles of Religion agreed upon by the archbishop and bishops of both provinces of the realm of England, and the whole clergy thereof, in the Convocation holden at London, in the year of our Lord one thousand five hundred and sixty-two; and I do acknowledge all and every the articles therein contained, being in number thirty-nine, besides the ratification, to be agreeable to the word of God.

No 8.—*Form of Subscription promising Obedience to the Canons.*

I , do hereby solemnly promise that I will give all due obedience to the canons of the Episcopal Church in Scotland, drawn up and enacted by the bishops and clergy of that Church, in a synod holden for that purpose at Edinburgh, in the year of our Lord one thousand eight hundred and thirty-eight; and I, in like manner, promise that I will show in all things an earnest desire to promote the peace, unity, and order of the said Episcopal Church, and will not appeal from any sentence to a civil court, but acquiesce in the decisions of the ecclesiastical authorities in all questions falling under their spiritual jurisdiction.

No. 9.—*Form of a Deed of Presentation to a Pastoral Charge.*

To the Right Rev. father in God, by divine permission, bishop of

We, , (*churchwardens, vestrymen, managers, proprietors, or directors,*) in our own names, and in name of the Episcopal congregation assembling for the public worship of God at the chapel in , do hereby present to your reverence, for the purpose of his being admitted to the pastoral charge of the said congregation, the Rev. under promise of faithfully fulfilling, on our part, the conditions agreed upon between him and us, for the due support of his ministerial character. In testimony whereof we have subscribed these presents at , the day of , in the year of our Lord

No. 10.—*Form of Testimonial for Institution to a Pastoral Charge, to be subscribed by two or more Episcopal Clergymen.*

We, whose names are hereunto subscribed, do testify and make known, that the Rev. having been personally known to us for the space of three years last past, hath, during that time lived piously, soberly, and honestly; nor hath he at any time (as far as we know or believe) held, written, or taught any thing contrary to the doctrine or discipline, or that may hinder his usefulness in the ministry of the Episcopal Church in Scotland. In testimony whereof we have subscribed these presents at , this day of , in the year of our Lord

To be addressed to the Bishop by whom institution is to be granted.

No. 11.—*Form of Institution to a Pastoral Charge.*

By the tenor of these presents, we, bishop , do make it known unto all whom it may concern, that a presentation, bearing date the , day of , in the year of our Lord , by (*churchwardens, vestrymen, managers, proprietors, or directors,*) in their own names, and in the name of the Episcopal congregation, assembling for the public worship of God at the chapel in , in favor of our well-beloved in Christ, the Rev. having been offered to us, for the purpose of his being admitted to the pastoral charge of the said congregation, we, the bishop before mentioned, have sustained the same, and do hereby institute and appoint the said Rev. to be pastor or minister of the said congregation, he having previously made in our presence the subscriptions required by the canons of the Episcopal Church in Scotland, and likewise exhibited to us his letters of holy orders; and we do farther license and authorize the said Rev. to read in the said chapel, or in any other chapel that may be consecrated or licensed by us or our successors in office, for the use of the said congregation, the public prayers of the Church, to administer God's holy sacraments, to preach his holy word, and to perform, according to the rites and ceremonies of the Episcopal Church in Scotland, every other sacred office which it is competent for a presbyter to perform; and we do hereby strictly prohibit and discharge every other clergyman from performing any sacred office in the said chapel, or from interfering, directly or indirectly, in the pastoral care of the said congregation, without the consent and approbation of the said Rev. ; whom we do also certify that he shall be accountable to us and our successors, bishops of , for his conduct as minister of the chapel to which he is now instituted, and as pastor of the congregation which is now committed to his care; and that for this purpose he shall attend our visitations when required so to do, either by ourselves, or by the dean in our name, and answer all such questions as we may find it expedient to put to him respecting the state of his congregation, and his mode of instructing them; submitting, if we shall require it, his sermons and public lectures of every kind to our inspection; and we do hereby exhort and beseech those who are now committed to his pastoral care to listen, as becometh Christians, to his instructions and godly admonitions as well private as public, and to esteem him very highly in love for his work's sake; and we do earnestly pray that he may have much satisfaction in his holy function, and meet with the respect and attention which are due to that function during the whole time of his ministry in the said congregation. In testimony whereof we have subscribed these presents, at , on the day of , in the year of our Lord , and in the year of our consecration.

No. 12.—*Form for Appointing a Dean.*

We, A. B., by divine permission bishop of D., do by these presents constitute and appoint the Rev. C. D., dean of the Diocese of D., in the room of the Rev. E. F., late dean, with power of convocating the clergy of the said diocese, and presiding at their meetings in our absence, and of performing such other acts as belong to the office of dean, according to the canons of this Church. In witness whereof we have subscribed these presents, this day of , in the year of our Lord , and in the year of our consecration.

No 13.—*Form of License to a Deacon or Priest.*

The Rev. A. B., having this day appeared before us, exhibited his letters of orders, testimonials, and title, and having, moreover, in our presence subscribed the Thirty-nine Articles and Code of Canons of this Church, is hereby licensed to perform all the duties competent to his order in the congregation of , in our diocese. In testimony whereof we have subscribed these presents at , this day of , in the year of our Lord

From Bishop McIlvaine's Sermon at the consecration of the Rt. Rev. Leonidas, Polk, D. D.

THE APOSTOLIC COMMISSION.

Concluded from page 202.

That the office of the apostles *did* descend from them to successors; that it *was* communicated to others, by the hands of those who received it from the Lord, is manifest. For not to mention Matthias and Barnabas, who were apostles, we find Timothy, who was ordained by St. Paul, not only called an apostle, by that writer, as he is called bishop by writers of the next century, but actually charged by St. Paul with the exercise of all the authority we have mentioned as contained in the apostolic commission. The first epistle to Timothy is the plainest evidence that he was put in trust with the government of the Church of Ephesus; which at that time, as the Acts of the Apostles declare, contained *a plurality of presbyters;* that *over those presbyters,* as well as over the deacons, and laity, he was invested with the personal charge of discipline and government; and that, in discharging such government, the *authority to ordain* was distinctly in his single hands. The same is evident concerning Titus from the epistle of St. Paul to him. It was his charge from St. Paul to "set in order" all the churches of the large island of Crete, and "ordain presbyters in every city." Thus we see the office of the apostles handed down by a succession of hands to one of the latest dates of which the Scriptures speak. It certainly continued in the world as long as the life time of the apostle St. John; and he lived to the hundredth year of the Christian era. Did it continue any longer than that hundredth year?

We ask who were those "*Angels*" or messengers of the seven Churches of Asia, to whom the seven epistles of the book of Revelation were addressed; called also "*the seven stars*" in the right hand of the Lord; held responsible for the whole Church embraced within the limits of those several extensive cities, with their suburban dependencies? Of one of them, Ephesus, we know from Acts. xx 17, that *some forty years before the book of Revelations was written,* it had several presbyters, and of course several congregations. Who then was the Angel of that Church of Ephesus? What was his office? Evidently it was one of *presidency;* and that, over clergy, as well as laity. The most learned and noted non-episcopal writers contend that it was the office of president *for life.*

The learned Blondel, whose authority on this subject is not excelled by that of any non-episcopal writer, contends that the Angels of the seven churches were "*exarchs* or chief governors," who were superior in office to *the other clergy* of those Churches; held their places *for life,* and were so superior that "*the acts of the Church, whether glorious or infamous, were imputed to those exarchs.*" And this, he says, is necessary to be maintained, otherwise the difficulties are insuperable. If such was the office of the Angel of one of the seven churches, it must have been that of the Angels of all the others; and as we have no reason to suppose that the government of those seven churches was not similar to that of all others, such must have been the office of the chief ministers of the whole Christian community, in the latter days of the Apostle St. John. This leaves us but little to contend for. But it is not disputed that to those Angels was appropriated during their life-time, the title of *bishops,* as a distinctive title of their special office. Ignatius, Bishop of Antioch, who personally knew and conversed with St. John, writing to the Church of Ephesus, not more than twelve years after St. John had addressed the Angel of that church, in the book of Revelations, expressly says that "Onesimus was then its bishop." "*Who* (he says) *according to the flesh is your bishop.*" So that not only did the essential *presidency,* but the *name* also, of bishop belong to the chief officers in the church of that early period. It is beyond question that the fathers regarded those Angels of churches as having been *diocesan* bishops. Irenæus, bishop of Lyons, who wrote about the year 178, speaking of Polycarp, his own teacher and a disciple of St. John, and certainly the Angel of the Church of Smyrna, calls him bishop of that church; and that he used the title as designating a bishop *in the strict sense,* is manifest from the fact that, by almost universal consent, diocesan Episcopacy in the strict sense, was general in the time when he wrote. And could Irenæus be mistaken as to the office of Polycarp, *whose disciple he was?*

But that these presidents for life, entitled Angels of Churches, in the Scriptures, and bishops, by contemporaneous ecclesiastical writers, who dwelt in the midst of diocesan Episcopacy, were regarded as *successors of the apostles* by the Christian ministry of their own age, we have the plainest and most unquestionable evidence. Irenæus, we have said, was a disciple of Polycarp, who was the Angel and bishop of the Church of Smyrna, and a personal disciple of St. John. Thus was Irenæus too near the apostles to be mistaken as to their successors, "We can enumerate (he says) those who were appointed by the apostles, bishops in the churches, and to be *their successors* even unto us,—leaving them *the same power and authority which they had.*"

This same primitive writer has left on record the succession of those who had been bishops of the Church of Rome down to this time of writing, viz. about seventy-eight years from St. John. The first named is Linus; the last, whom he calls "*the twelfth in order from the apostles,* is Eleutherius." He calls both by the same name of bishop, without the least indication that the office of the one *whom Paul instituted,* was in the least dissimilar from that of the other, who was *twelfth* in the descent. Now it is generally granted that the office of the latter was that of a *diocesan* bishop, in the present customary sense. What then are we obliged to infer as to the office of the former; and consequently as to the nature of the office received by the primitive churches from the hands of the apostles?

We might exceedingly multiply quotations to the same effect. But it is sufficiently shown that in the age next succeeding that of the apostles, there were officers called bishops in the Church, who were considered then as *successors of the apostles,* and as having received from them *the same power and authority that they had.* And how those officers came to have appropriated to them exclusively the name of bishop, which at first was not peculiar to the highest grade of the ministry, instead of the older name of apostles, Theodoret, a Christian writer, who flourished only about two hundred years after those times, informs us,—"Those now called bishops (he says) were anciently called apostles. But in process of time, the name of apostle was left to them who were truly apostles, and the name of bishop was restrained to those who were anciently called apostles." Thus we learn that a special reverence for the first apostles, was the cause of the leaving of that name to them, and calling their successors by another.

I cannot take time to proceed any further with a quotation of testimony. We have found the promise of the Saviour as to the continuance of the apostolic office, evidently fulfilled in the age next to that of the last of the apostles. The facility of proving the same of subsequent periods, rapidly increases as we descend the enlarging tide of Christian men and things; till we come to the period of only one hundred and fifty years from the death of St. John, (the age of Cyprian, bishop of Carthage,) when non-episcopal writers, who concede the least, acknowledge that the Church, without a known exception, was presided over by diocesan bishops, who exercised the prerogatives, and were then considered, without a question, to have succeeded to the full office of the apostles. Whether it be left for the nineteenth century, to correct the universal belief of the Church, in an age so soon after the last of the twelve apostles, on a matter of plain historical tradition, concerning which it is quite unintelligible that the learned should then have been ignorant, I must leave others to decide.

We shall conclude our remarks on the question whether an office such as that of the apostles has been in the Church since the apostles' times, with but one more aspect of the matter. It is notorious that at this present day, about eleven-twelfths of those called Christians in the world, are under the spiritual jurisdiction of an order of ministers, called bishops, whose individual office embraces the essential particulars of that of the apostles, and whose succession they regard as derived by an unbroken chain from apostolic times. It is quite notorious that from the sixteenth century, up to within one hundred and fifty years of the last of the apostles, the whole Church, in all lands, was under such jurisdiction. We go higher, and say that the most eminent non-episcopal writers acknowledge, that within *sixty* years of the death of St. John, such was the government of the church. And, within this short period, we have shown you the testimony of writers who then lived, asserting that bishops were then exercising the jurisdiction of the churches, and were considered, without the moving of a question, as having succeeded to the office of the apostles. Now suppose this were a mere mistake. Then the mistake must have arisen *within the life-time of men who had conversed with the contemporaries of the apostles;* for after their death it was in full operation; and this, a mistake, not concerning a trivial circumstance of the Church, but a main and fundamental feature in its constitution, government and discipline; and this immensely important mistake must have spread *so rapidly and powerfully,* as to have revolutionized the government of the Church of all lands, in the course of some sixty years after the death of St. John—and *so silently,* that history has preserved not the slightest trace of its beginning and progress—and *so perfectly and universally,* that though the Scriptures were daily read in the churches, and presbyters and laity were made of the same materials as they are now, none perceived the usurpation; but all took it for granted, without a question, that such had been the government of the Church from the beginning, and was to be, to the end of the world; and this mistake *so permanent,* that without a dream of its being else than the most unquestionable truth, it continued till the sixteenth century entirely unsuspected. Now, if we can believe this, what vital mistakes may we not suppose to have been made, just as easily, and just as silently, in other great interests of Christianity? If the whole Church, so near its first ages, was capable of such an egregious blunder, in a plain matter of fact and of daily observation; if the whole form and principle of her primitive government could be so silently, and suddenly, and universally subverted, and the very opposite be so silently, and suddenly, and universally inaugurated in its stead, as that no one was conscious of the process of change; and no part of the Christian community, even in the most distant regions, continued as they had been originally constituted; and none rose up to vindicate the claims of the primitive government as abandoned, and to complain of its intrusive substitute: if such a complete revolution can be believed to have taken place in the priesthood of the Christian temple, and so secretly, that neither friend nor foe, advocate nor complainant, heathen, heretic nor Jew is known to have observed it; what change may not as well be supposed to have occurred, quite as easily, quite as silently, and quite as unobserved, in the precious oracles, the books of holy Scripture, deposited in that temple, and specially entrusted to the guardianship of that priesthood? I know not that it is any easier to revolutionize unnoticed, the whole form and character of a government, than it is to change, unnoticed, its very statute books. If the former has been done; how do we know that the latter has not been also? We know it has not, by the testimony, unbroken, of the Church, from century to century. But why is not that testimony as valid in one case as the other? Why not believe it, as well when it proves the unbroken descent of the apostolic office, as when it witnesses to the canonical books of holy Scripture? How can we suspect the fathers of the Church, when they testify of the former, without rendering their testimony suspicious, when they speak of the latter; yea, without casting entire doubtfulness into the whole region of historic testimony? The care of the Church to preserve the Scriptures inviolate, is no more manifest in the history of Christianity, than her watchful care, in all ages and countries, and now, even among the long wasted and oppressed Christians of oriental nations, to guard the descent of the apostolic office. This unsleeping watch over the preservation in each diocese, of an original, independent Episcopacy, wanting and allowing no common and infallible Head, but "the chief Shepherd and Bishop of souls," "*who is God over all,*" has been the chief barrier that has prevented, in the ancient Churches of the East and elsewhere, the entire ascendancy of the Papal usurpation. As the system of our several state governments, united in one civil confederacy, each having its own chief governor, is the real protection of our liberties, and of our Union, against the entire consolidation of the whole nation into one exclusive jurisdiction, under one supreme ruler, and he mounting the higher in power, as his footing should become the more consolidated and extended, till at last such an expedient for *more unity* proves itself the very fountain head of the wildest and most destructive divisions: so have been the several diocesan governments of the universal Church; each with its own spiritual head; each a government within itself though in harmonious confederacy with others; each watching with sacred care the valid descent of its Episcopate, from the only source of all spiritual authority; so has been always this primitive constitution of the Church, where it has been faithfully maintained, not only the wisest and strongest protection of her unity, but every where, in proportion as it has been jealously guarded, has it held up the ensign of stern and victorious resistance to the usurping claims of him, whom the prophecy of the Scriptures describes as "*sitting as God, in the temple of God, showing himself that he is God.*" The grand scheme of that singular potentate has always been, while graciously permitting the name and show of bishops and dioceses, to reduce all into abject dependence on his own infallible will; he taking the place, as he calls himself, the alone Vicegerent of Christ, the invisible head; and thus seeking to reduce all office and citizenship in the universal Church, into one consolidated mass of united confusion. It was this boasted expedient for the greater unity, which produced, on one part, the revolt of Protestantism, and on all others, is fast sinking the mass, by dead weight, as recently in atheistical France, into the gulf of an infidel and raging anarchy. Such is the scheme of Satan, against which the Protestant ensign of our parent Church was lifted up, and the old dioceses of oriental Christendom have been for centuries contending. This it was that kindled the persecutions of the English Reformation, and burned to death those venerable bishops of Christ, Cranmer, and Latimer, and Ridley, and Hooper; not to mention the many confessors of lower place, but of equal faith and constancy. Had they only acknowledged the *supremacy of the Pope,* they might have died in their beds.

From the London Times.

NATIONAL EDUCATION IN CONNECTION WITH THE ESTABLISHED CHURCH.

A meeting for the above-named highly important object was held yesterday at Warrington, in the national school. The attendance consisted of from 600 to 700 persons of the highest respectability, and among them were many whose whole lives have been a standing testimony of their deep desire to promote the honor of Almighty God, and the present and eternal welfare of their fellow-men, and of their anxious endeavors to render their country not less pre-eminently conspicuous in its Christian character, before the world, as it has been in arts and arms. The meeting was advertised for half-past 10 o'clock in the morning, but in consequence of the trifling delays which will attend the best arrangements, that exemplary prelate, the lord bishop of the diocese, was not enabled formally to take the chair until 11 o'clock, after which he opened the proceedings of the meeting by a solemn prayer to Almighty God, that his blessing might attend their deliberations, and that the ultimate result might be the advancement of his honor and the advantage of the present and all future generations.

His lordship having taken the chair, opened the business in a brief address. He alluded to the many occasions on which he had the pleasure of meeting the clergy and laity of his diocese, and expressed a hope that another object of continuing importance, the provision of church accommodation, would not be forgotten. The occasion on which they were met was a peculiar one; they had met not only to supply wants, but to maintain a principle—that national education should be in connection with the national Church. (Applause.) He trusted they would ever keep in view the principle that the young ought to be taught not only to read the Bible, but should be instructed in the truths of revelation. Their object was a peculiar one; but they sought not to effect it by any compulsory enactment, but by their own voluntary convictions and desire. They were actuated by no hostility towards others, but by a conviction that education must be based on religion. The London University had laid it down as a principle that the pupils were only to be instructed in those general religious principles on which all Christians were agreed; but he could not see in what way that could be called religion at all. (Applause.) The public examiners could only ask general questions, and any examiner had the power of putting a veto on any question. (Laughter.) If this system were practised, so far as religion was concerned, children could not be taught the most fundamental truths of Christianity. (Hear, hear,) The same remark applied to all the great principles of morality, for controversy might be raised upon them. Religion without peculiarities, was religion without force and without spirit. The object in which they were met was not new. Looking at what had been done in that diocese, in the course of the last three, four, or six years, he believed not less than £20,000 had been spent in Liverpool alone in schools, and between £60,000 and £70,000 in the county of Lancashire, in building and maintaining schools. They, therefore, had not to begin, but to carry on the work.

The Hon. and Rev. Horace Powys, rector of Warrington, rose to move the first resolution. He regretted that the unavoidable absence of Lord F. Egerton, who was exceedingly anxious to be present, and who expressed his cordial interest in the proceedings, had devolved on him the duty of moving the first resolution. He had received the following note from him at the last moment: "An attack of rheumatism in my side has settled all doubts as to my ability to attend. I shall be with you in spirit. Ever yours, F. Egerton." (Applause.) The resolution he had to propose was,—"That it is desirable to extend the means, and improve the system of education throughout the country, on the principles of the Established Church." The deficiency in church education was not from any unwillingness on the part of the clergy to promote it, but from the want of more ample resources. The hon. and rev. gentleman then alluded to the formation of the Central Education Society in London, which numbered amongst its members, Lord John Russell, Lord Denman, Mr. Abercrombie, Mr. Wyse, and seventeen other members of Parliament. This society, though called central, was making efforts throughout the country, which were dangerous, as he should show, from its views of religious education. The society itself, declared that, if it intended to effect any good, a strict neutrality must be observed on religion. (Hear, hear.) From the evidence taken before a Parliamentary committee, by whom the teachers and others connected with the society's schools were examined, it appeared that religious instruction was unknown in the schools, that one master was a Unitarian, and prevented the boys reading particular passages in the Testament, which militated against his views. The rev. gentleman read several extracts from the evidence, in support of his statements, and observed that they completely made out a case for the necessity of exertion on the part of the clergy. It had been proposed that they should call into operation a great deal of dormant machinery which was well adapted for diffusing education in connection with the Established Church. A society existed among the friends of the Church though he did not know its date, which was supported by the archbishops, bishops, and all the leading men connected with the Church. The object of that society was to delegate certain powers to local boards, for the purposes of education. It was now proposed to form local and diocesan boards throughout the country, to whom this power would be intrusted. (Hear, hear.) One difficulty which had hitherto prevented a large portion of the schools throughout the country from entering into union was, or soon would be removed; they had consented to revise their list of books, and though the clergy would be tied down to general principles, the society would not legislate on separate books. One of the most important objects which could possibly be brought before the meeting, was the establishment of training schools, for the education of masters, and these training establishments would be part and parcel of the cathedral church of each diocese. (Loud applause.) If it were not plain from the evidence they had heard, he could prove it by numbers of other cases, that the education of masters was as much needed as that of scholars. Unless they could by a system of previous training, bring up men whose heads should be well stored with knowledge, and their hearts filled with Christian and spiritual faculties, in vain might they constitute boards; for if the masters had not religion in their hearts the scholars would not be benefited. The hon. and rev. gentleman then read several extracts from a report which had been issued in the Diocese of Exeter, the substance of which has already appeared in this paper, and concluded by quoting the testimony borne by Lord John Russell and Mr. O'Connell, in the debate on Mr. Wyse's motion, to the necessity of education being based on religion.

The hon. and rev. gentleman again rose, and stated that letters had been received from Lord Skelmersdale, who was prevented attending by sickness, Mr. Cresswell, M.P., Mr. Bradwell, Mr. Towneley, and several others, all of whom expressed their concurrence in the objects of the meeting.

The warden of Manchester seconded the motion in a very able speech. It was only necessary, after the eloquent addresses they had listened to, that he should express his most sincere desire and anxious hope that a scheme for the melioration and extension of education which had been devised, matured and sanctioned by a body of men eminently distinguished for their learning and talents, deeply conversant with the principles of legislation, and remarkable for their devoted attachment to our institutions in Church and State, might meet with such encouragement and support, as would enable them to carry it into effect. (Applause.) The principle that national religion should form the basis of national education was first brought under the notice of the public by the present very learned and talented Bishop of Peterborough: and it was a full conviction of the truth of this principle that led to the formation of the National Society. The rev. gentleman alluded to the fact that the middle class had been most removed from the superintendence of the clergy, and observed that amongst that class the main defections from the Church had taken place. (Hear, hear.) He would ask further was not that defection already such as to shock the stability, and to endanger the security of the Establishment; and this defection would increase, unless a great effort was made to extend the means of education. (Hear, hear.)

The lord bishop then put the resolution, which was carried unanimously, as were each of the succeeding motions.

Lord Viscount Sandon, M.P., for Liverpool, rose to propose the next resolution. He said, my lord, there are only two grounds upon which I can feel that I am in any way entitled to the very prominent post assigned to me in the proceedings of this day. I confess, when I look around me and see gentlemen distinguished by talent and high station in this country, and considering at the same time that the claim I have upon their attention is denied to others, I do feel that I have a necessity to apologize for the very prominent position in which I now appear, and at the same time to mention those circumstances to which I may attribute it. In the first place I had the honor of being one of a committee of inquiry and investigation in the House of Commons, out of whose inquiries and investigations the system now proposed to you has arisen. In the second place, I may attribute it in some degree to my being connected with one of the most important towns in the empire, certainly with one of the most important in this diocese, and if any thing could induce me to take a deep interest, and give me a deeper anxiety than another, that that education extended should be upon right and sound principles, the connexion which I have had with that great and populous and growing community would furnish it. Not that in that community there is any anxiety on the subject of education—not that I find, when a name is mentioned, a spirit arises which shows itself, not in words only, but in extraordinary resources, but that I do see there the system of education wants method, organization, completeness, and security given to the public and to the world, that it shall continue on the best and soundest principles. (Cheers.) The speech of your excellent rector, who has opened the proceeding of the day, has gone so fully, so ably, and so clearly, not only into the general question of education, but also into the present object, that really it leaves but little to those who follow him; but at the same time I shall feel it my duty to enter into a very few details which I shall mention to you, and perhaps you will excuse me when I say, that it was but yesterday I had the honor to attend a similar meeting in the diocese in which I live, and having exhausted my arguments and opinions there on the present subject, it is no easy matter to go over the ground again. One point was alluded to by the worthy rector, which I hold to be one of the very highest importance, namely, the improved education of the middle classes of this country; and I happened to observe in the report I have alluded to for other reasons, a circumstance which I think more than any other will convince us that we are not called upon by any ideal want to interpose in giving a proper direction to the education of these important classes. The committee, on inquiry with regard to the Diocese of Exeter, which has, perhaps, made the greatest advances on the subject of any other, has, in the course of its investigation, ascertained that for the education of the middle classes in Exeter, there were *twelve* middle schools in that district, and they were all able to announce that out of these twelve, *eleven* distinctly recognised the principles of the Established Church, and, with one exception, the masters all profess themselves members of the Established Church, and the Church Catechism was exclusively taught in them. If the report ended there, what need for us to come forward but, pursuing the investigation to another paragraph, I think we shall find the reverse is the

case. It appears that they made further inquiries into the condition of the population of Plymouth and East Stonehouse, a population which like ours, has arisen up with extraordinary rapidity. The picture there presented is this—the number of schools for the middle classes is *thirty-seven*, in *five* only of which the principles of the Established Church are recognised, and of *two* only of which the masters express a willingness to unite with us in our present system of national education; *fifteen* refuse to unite with us because they are dissenters; *three* are of no religious denomination whatever, and another is without any steady and fixed opinion. After that, I ask, is it right and safe that the important subject of religious education should be left in hands so undecided? I do not mean to say that there are not engaged in this honorable pursuit many highly respectable men. I wish to cast no reflections, but when we know how a proposal has been made to us to establish this plan of education, I thing it is right to say that some necessity is shown that the education of the rising generation should be put in proper hands. At the same time we impose no restraint, we use no compulsion, we offer only advantages to those who will take our yoke, and we hope, like the yoke of our great Master, that our yoke will be easy and our burden light. The general question has been so fully argued I really feel it idle to enter on that theme. I will only put one question. If we were asked in the days of the primitive Church, and if we had one of the apostles in the chair instead of his successor, what would have been the system of education he would have recommended, (hear, hear,) should we have seen him inculcate a system of education which should have for its object to avoid all controverted points? (Hear.) We should have had the apostle advocating a system of education to Galatians and other parties of his time, not according to the various errors and theories which then prevailed, but promoting a system of education which should take into consideration the best means of subverting the prevailing heresies. (Applause.) We, my lord, can do no better than place ourselves in that position, endeavor to follow and imitate the principles which we are quite sure the apostles would have inculcated. On no other principle can any Christian community properly act. Your lordship, in your opening address alluding to another important object, which has occupied much attention with the nobility professing the principles of the Church of England, expressed a hope that in promoting the subject of education we should not forget the equally important object of providing church accommodation. I believe, my lord, that we can take no step which can lead more properly to that great object you have at heart than that great object of promoting the religious education of the young. (Hear.) I believe that the young of the middle classes going out into the various branches of life become hereafter the highest classes of the land; exercise most extensive influence, possessing most extensive means; who having been so educated in that attachment to the national Church become hereafter its firmest bulwarks, and do more than could be done by any other means for providing for the growing wants of church accommodation in future ages. (Applause). My lord, the organization which this society intends to have has been so fully explained, and the minor details altogether are so little fitted for the consideration of a numerous assembly, that I do not think I am called upon in any way to pursue it. I believe the education which the society will offer is such as no good Christian would not wish to see provided for his child, and that there will be no principle contained in its rules which any good master would not assent to. I believe this question of education will have the effect of imparting to the remotest parts of the country all the improvements which spring up in the most advanced parts, that it will offer the best security which can be afforded, that schools when once built and endowed will be carried on in the spirit which first led to their foundation. I cannot help expressing a hope, although I do not at the present moment see precisely the way of the attainment of the object, that ere long we shall see means devised to suit the growing wants and altered circumstances of the country. I confess I cannot rest satisfied whilst the population remains in its present dearth of information. Having lately come from the great town of Birmingham, education bids fair in a short period to alter the character of that town. I saw there, in the heart of the town, an old endowment, instructing 400 children free, not only in the best classical education, but in mathematics, and in connexion with the Established Church. When I find that the instruction is so excellent that the children of Dissenters are rushing into the school for the sake of the other advantages secured to them—when I see other large schools, similar to that arising in every part of the town, I wish indeed I could see a similar result arising in other places. If we could but bring about such a state of things, the best results might be anticipated to the future prosperity and happiness of our population. (Cheers.) My lord and ladies, and gentlemen, I will not intrude further. I have made these few observations simply with a view to show that I am by no means indifferent to this great cause; that, on the contrary, I consider it the most important move this country has made. There is a great intellectual struggle going on through the country, which must have a good direction or it will have mischievous results. The great moral steam that is now rising from the earth, let it be directed and employed, and it is impossible to limit its force and advantage to the country; but if knowledge is power, and it is not converted into wisdom, which I believe it will be by the means you are employing, that may be destructive not only to the community in which it is generated, but it may also be productive of the most fatal mischief to our future destiny. With this much I beg to propose the second resolution. The particular details of it have been so much developed by the preceding speakers, that I have not felt myself called upon to go any greater length. The noble lord concluded by moving the second resolution.

The Rev. J. Brooks, rector of Liverpool, seconded the motion.

Mr. T. Green, M.P., moved a resolution declaratory of the terms on which schools should be received into union, which was seconded by the Rev. H. M'Neile, in a very long and powerful speech, which we are reluctantly compelled to omit through want of space.

Lord Stanley rose amidst the most cordial and hearty manifestations of applause, and said,—My lord bishop, ladies and gentlemen, if your lordship has felt, as doubtless you have felt, that it was an ungrateful task to draw the attention of this great assembly from those high and holy matters of our faith which have been propounded and brought before us with such a power of eloquence—which were clothed in language whose eloquence was only to be surpassed by the manifest sincerity which gave birth to them—how much more must I have the same feelings, on whom has devolved the ungrateful task of following the arguments of the preceding speaker on such holy themes, with matters of plain detail! In the audience that I am more in the habit of addressing, I am generally encountered with more of opposition, with less harmony, and sometimes with less order than might, perhaps, be desirable; (laughter,) and yet, believe me, my lord, although that very circumstance may be instrumental in rousing up an eloquent avowal of opinions, you have heard in this harmonious assembly a more powerful and energetic address, in that of the preceding speaker, than could have been expected under the most exciting circumstances, and which had left nothing to do in the way of kindling zeal, or inflaming or stimulating apathy; and yet, my lord, on such an occasion, I would fain bear the testimony of my heart to the goodness of the great cause in which you are embarked. There is, perhaps, little necessity for me to say any thing more than that I cordially concur in the resolution which has been placed in my hands, and that I feel it a high honor to have been selected as the instrument of bringing before this assembly the resolution with which I have been intrusted—a resolution embodying principles of most vital importance, and combining with them details of a most essential nature. My lord, I have no hesitation in saying, that it is my most earnest and anxious desire by every means in my power, and on every occasion that I can do so, to promote, to extend, and to increase the influence and the sphere of usefulness of that Established Church to which I am sincerely attached. (Cheers.) Conscientious men may differ, they have differed, and they will differ again as to how far it may be a duty, or right occupation of a state, as a state, to interfere, to promote, to control, and to regulate the national education of the people. Conscientious men may differ, and have differed yet more widely than on the preceding point, as to how far that interference, control, or regulation, be expedient and practical in principle, and how far the education should be influenced by the religious opinions of the persons for whom it is provided; but whatever may be thought to be the duty of a state, I feel convinced that in this assembly, that in no assembly, whether of the friends or the opponents of the Church, can there be felt any hesitation or doubt as to the duty of those who are sincerely attached to the Church, with respect to education, and as to their duty, both in an individual and collective capacity. If they believe in the truth of its doctrines, if they are convinced of the purity of its tenets, if they are attached to its principles, and believe that its influence, salutary here, is still more salutary and important as regards hereafter, there is not one man who can hesitate that it is his duty to promote its influence and extend the sphere of its usefulness. (Applause.) But, my lord, it is often said, what has a Church, what has any religious body, as such, to do with education? Why interfere at all? Why not leave it in all ordinary circumstances to the common and well-known law of political economy, that supply and demand necessarily regulate each other? Nay, if you must interfere, why not interfere so that all may participate in the benefit? What, say they, has the Church more peculiarly to do with the education of the people? My lord, they who ask these questions are the persons who are most deeply tainted with the most prevalent errors of the present day. (Hear, and cheers.) Why not leave it for the demand to regulate the supply in education as in all things else? My lord, I answer, as has been observed with so much force by the rev. gentleman who preceded me, "The things of religion are not the same as the things of this world," they must be regulated by a different principle, if they must be regulated properly. (Applause.) A temporal want cannot exist without being felt. The man who most feels the pressure of a temporal want is most anxious to obtain relief. In spiritual things, however, the case is different. Where the need is greatest, the demand is least; and so far from its being true that demand and supply must check and regulate each other, it is a fact, that in spiritual things supply must first be made to create a demand. The latter is previous to the former; the supply must produce the demand, and there is this providential circumstance attending it, that an indefinitely increased supply will cause an indefinite increase in the demand. (Loud cheers.) But to the other question, what has the Church to do with providing education for the people? My answer must depend on the meaning that is attached to the word education. If it be merely, as in common acceptation, meant to refer to those ordinary mechanical powers which hereafter enable children to obtain knowledge, which may be good, but which more often proves the beginning of evil, if it mean merely reading, and that elementary knowledge which is no education, but the means by which education is to be obtained—if that be the limit and extent of what is meant by education, then the Church, as a religious body, most certainly has nothing to do with it. If, education, however, be understood as meaning the sharpening of the intellectual faculties, the exercising of the mind, the storing of it with all that is called useful knowledge, the acquisition of all that scientific knowledge in which the present day has made such vast and increasing strides—if this be education, then it may be the duty of the ministers of the Church sedulously to watch its progress, but little for them to do. (Hear, hear.) But if education have still a loftier and a holier object, if it meant not only the expansion and cultivation of the mind, but that that must be combined with other things—if by it is to be understood, not only the training of the mind and of the intellect, but of the heart and of the soul—if the object be to enable a man decently to pass through that state of society in which he has been placed by an over-ruling Providence, and to pass through it with a fair and unblemished name—to enable him to attain that amount of scientific knowledge which may push him forward in his profession, or to keep up to the mark of the age in which he lives—if it be not to train mind and body for this life and its occupations, but the soul for immortality—that immortality whose character may depend wholly for countless ages, ay, for a fearful eternity, on the education which may have been received—what higher, holier, and more legitimate source of influence could be conceived—what more touching and engaging theme of action imagined—what more imperative and sacred duty could be imposed on the ministers of a religion of universal love and charity, than so to fit the souls, not only of existing millions, but those of their successors and of their children, and even their children's children, so long as time shall last, for that state of being when time shall be no more? (Great cheering.) Here is my answer to the question which has been asked, while we are met together, as members of the Established Church, both clerical and lay, combined in that union which has subsisted from the first, and till the last will, I hope, subsist, I trust that we shall deem it our duty, as responsible members of that Church, to bless generations yet unborn by imparting the benefit of a proper system of education. Your lordship has spoken, and in terms that must have given the highest gratification to all who heard you, on the progress that has been made in this diocese especially, in imparting education to the people, but I am sure that your lordship will be the last to think that because so much has been done no more should be done. If we look in detail at the state of this country, and, observing what a vast proportion of its population are still unable to read, and how large a number are being brought up in a state of alienation to that Church of which we are members, do we not find a solemn duty devolving on us to promote the education of the rising generation? It is a duty imposed upon us, not only by the necessity of the circumstances, but by the principles and doctrines of the Church itself. (Hear, hear.) On the statistics of education there was comparatively little information in circulation, but the noble lord who sits near me (Lord Sandon) was a member of the committee which sat last session, and elicited some information of a most important nature, at least as far as related to one district, that bore upon this subject. According to the calculations that had been made, they believed that the number of persons between the ages of three and thirteen, or, with a little variation, between five and fifteen, particularly with reference to the commercial and working classes, amounts to *one-fourth* of the whole population; and, making all deductions for those whose means to obtain education of a higher kind are limited, and for all those who unhappily from the exigencies of their circumstances are compelled to forego the advantages of education, they came to the conclusion, that with all these deductions, *one-eighth* of the entire population should be assisted in acquiring education. Instead, however, of one-eighth of the population who had the power of profiting by education if they had the means of obtaining it, in lieu of one-eighth, the least that should be provided for, the actual number is *one-twenty-fifth*, *one-thirty-fifth*, and, in some melancholy instances, ONE-FORTIETH. It is also stated that in one parish in London, in the heart of a Christian metropolis, there are from 8000 to 10,000 children growing up in utter ignorance, not only of that worldly knowledge which may partially fit them for the duties of the stations in life in which they may have been cast, but even of the fundamental truths of Christianity. (Hear, hear.) Is not this appalling? I use no less word. I ask, is it not appalling, that in a Christian country, and in the heart of the metropolis of that Christian country, in one single parish there should be *ten thousand* children growing up to add to the unhappy mass of ignorance and vice that is in existence? (Applause.)

COMMUNICATIONS.

For the Churchman.

MISSIONS TO THE EASTERN CHURCHES.

Mr. Editor,—I noticed in the Churchman of the 9th of February an article from the Edinburgh Episcopal Magazine, entitled *the Greek Church*. Although an extract from a foreign print, it is on many accounts worthy of attention. It bears upon a subject now attracting unusual interest among ourselves, and expresses views which are not new even upon this side of the water. It is based too, if I mastake not, upon presumptions which, though assumed as facts, are in part of doubtful validity, and in part certainly erroneous. In the general principle intended to be enforced, (viz., that missions to the Eastern Churches should be conducted in strict accordance with Episcopal and catholic principles,) I cordially concur. But the particular inferences drawn from this general truth do not seem to me to follow necessarily from such principles, and some of them are, I believe, contrary to facts.

In noticing them at present I have in mind the question now before the American Church, and also the remarks of some of your correspondents in former numbers of your paper, of whose views the article from the Edinburgh Magazine is only a reiteration. The subject being fairly open for discussion, and being withal one upon which there can hardly be anticipated at the outset a perfect harmony of opinion, you will be ready, I doubt not, to give place in your columns to views differing in some measure, (though not upon the general principle in question,) from those which have of late appeared there.

The article alluded to, after striking a blow at the root of all efforts for the conversion of men by styling the "impatience of the age" for this end "an attempt to anticipate God's time," thus proceeds:—"We do not see much likelihood of good resulting to the poor Orientals from the proceedings of those who seem to have such a zeal for them. It will be but a sorry gain if emancipation from their present superstitions lead to the damnable sin of schism, or even if it stop short of that, it may be a question how far the mere substitution of modern views of the Gospel will be advantageous to the life of true religion among them." And again, "The really strong objection against such attempts, or the way rather in which they are carried on, is their schismatical character. This renders it impossible to join in them, or approve them without sin." If, Mr. Editor, the writer of these remarks had been rightly informed either of the avowed design, or the general mode of operation of the Protestant missions hitherto established among the Eastern Christians, the charge which they contain might have been spared. It cannot be proved that separation from these Churches is an object, or has been wittingly pursued. The contrary may be abundantly shewn. From a personal acquaintance with nearly every individual now engaged in missionary labors in Greece, Turkey, Persia, and Syria, I feel prepared to say that schism is not in a single instance desired or sought after. The efforts even of the missionaries of dissenting denominations aim at no such end. Their design has recently thus been defined by the committee under which most of them act, "Our object is not to subvert them, (the Oriental Churches,) not to pull them down, and build up anew. It is to reform them; to revive among them the knowledge and spirit of the Gospel. It is no part of our object to introduce Congregationalism or Presbyterianism among them. The Oriental Christians are probably no better fitted for either of these forms of ecclesiastical organization than they would be for a republican form of civil government. We are content that their present ecclesiastical organization should remain, provided the knowledge and spirit of the Gospel can be revived under it. . . . . Let the Armenian remain an Armenian, if he will; and the Greek a Greek, and the Nestorian a Nestorian, and the Oriental an Oriental."

I quote this unequivocal declaration not because it is a part of my present design to defend the missions of other denominations, but to draw from it an argument *a fortiori* with regard to the principles of Episcopal missionaries in the East. Presbyterian missionaries have adopted such views solely from motives of expediency, while laborers from the Churches of England and America have rejoiced to find expediency coinciding with higher and more imperative guides. The former have in no instance attempted to establish a Church of their own, and to draw into it those of the native Christians whom they regarded as spiritual believers, nor have they sought to persuade them to abandon the Church to which they belonged. I have been acquainted with several instances in which secession has been prevented by the agency of Presbyterian missionaries.

Individuals renewed by the Spirit of God, and glowing with the first ardor of religious feeling, have repeatedly visited them for the purpose of consulting them respecting their duty in view of certain practices of their Church, which appeared to them contrary to the word of God. In such instances I have heard these missionaries endeavor with much earnestness to dissuade them from the design of secession, which the fervor of their feelings had driven them to contemplate. Excepting when thus pressed to declare their opinions, it has been the rule of the missionaries in their conversations with native Christians to abstain from all allusion even to those matters of doctrine and practice in the Eastern Churches which themselves regard as corruptions. Whenever they have been induced by urgent solicitation to deviate from this rule they have been careful to distinguish between corruptions of what was essential to Christianity and those accidental appendages which though not authorized by the Gospel may be retained without necessarily vitiating spiritual religion. The latter they have not been accustomed to censure, and the former they have been wont to say must be thrown off by the reviving of divine life beneath the mass. This principle you will at once see is more conservative even than that which brought out the Church of England in separation from and protest against the Church of Rome.

The only exceptions to this prudent and conservative mode of effort which have come to my own knowledge have arisen from a want of attachment on the part of Congregational and Presbyterian missionaries to the ecclesiastical organization of the Oriental Churches. They have sometimes, perhaps, kept silence in matters not immediately connected with their own labors, but the issue of which might seriously affect the welfare of those Churches. Their policy I believe has been conservative only because a conservative policy seemed to them best adapted to promote the spiritual interests of Christ's kingdom. In some instances such a policy has been chosen only after a complete revolution in the views with which individuals have commenced their work. Had observation and experience pointed to a different system it would have been pursued. This, however, does not weaken the inference which I would draw from the fact of their having chosen their present policy. On the contrary, it shows in a stronger light how clear must have been the necessity for it, and hence how little it is to be apprehended that Episcopal missionaries, who have stronger sympathy with the Eastern Churches, should adopt a different one.

I shall resume the subject in a future number. The only object of my communications will be to state some of the facts relative to the position of our Eastern missions, which need to be known in order to place at least the conduct of our missionaries in a proper light.

H. S.

To the Editor of the Churchman.

WASHINGTON.

Sir,—While lately in England, a lady there showed me an original letter in her possession of the great Washington. As whatever concerns this father of his country must be interesting to Americans, and as this letter bears a special value in proving the care this good man had manifested for the Church of his fathers, I send a copy of it to you, to publish in your columns should you think fit.

Your obedient servant, X.

Mount Vernon, 28th June, 1788.

To Charles Carter, Esq. of Ludder, Fredricksburg.

Dear Sir,—When Mrs. Washington was at the church at Fredericksburg, she perceived the tomb of her father, the late John Dandridge, Esq., in a ruinous condition, and being desirous of having it done up again, will you permit me, my dear Sir, to request the favour of you to engage a workman to do this. The cost I will remit so soon as it is known, and you shall inform me of the execution.

I will thank you for ascertaining the price before hand; having, from disinclination to dispute accounts, felt in too many instances the expansion of tradesmen's consciences when no previous agreement has been made.

My best wishes, in which Mrs. Washington joins me, are tendered to Mrs. Carter.

With much truth, I am, dear Sir,
Your most obt. and affct. humble Svt.
GEORGE WASHINGTON.

St. John's Church, Lafayette, Indiana.—Was consecrated to the service of ALMIGHTY GOD on the morning of the Sunday after Christmas, by the Right Rev. Bishop Kemper. Morning Prayer was read by the Rev. James B. Britton of Indianapolis, assisted by the Rev. D. V. M. Johnson of Michigan city. The Article of Donation was read by Dr. Elizur Deming, Junior Warden; and the Bishop's Sentence of Consecration by the Rev. Samuel R. Johnson, Rector of the Parish. The Consecration Sermon was preached by the Bishop. After the sermon, confirmation was administered to eleven persons. The Rev. Mr. Johnson of Michigan city preached in the afternoon, and the Rev. Mr. Britton at night, when the Bishop assisted by the Rector, administered the Communion. There was also preaching on Saturday night by the Rev. Mr. Britton, and on Monday night by the bishop.

The church built on the rear of a lot conveniently located, is a neat building 30 feet by 40. It was erected at a cost of 2100 dollars; and is simple and tasteful in its exterior; very well painted within and without; well lighted, carpeted in the aisle, chancel and vestry; with neat altar, desk and pulpit, and with seats for the choir; altogether making quite a favorable impression on the eye. The vestry room is twelve feet square, well arranged and well furnished with conveniences for the surplices, and the parish and Sunday school libraries. A bell was purchased last spring by the Ladies' Society of the parish, but on account of the low state of the rivers it has not yet been forwarded. Three hundred dollars obtained by the same society from a recent sale will be appropriated to complete the furniture and orderly arrangements of the premises. Whatever has been accomplished thus far has been done by those within the bounds of the parish, except that a present of Candelabras and Moreen was received from a kindly interested friend in Cincinnati, Mrs. Sarah Benbridge. The architects were Messrs. Turpey and Moore of Lafayette.

Thus for three successive Sundays, has the Missionary Bishop in charge of Indiana, had the satisfaction of consecrating a church in that new Diocese, viz. in Indianapolis, Madison, and Lafayette—a circumstance well worthy of notice, both as interesting and encouraging. The congregation in Crawfordsville was visited by the bishop on the festival of the Holy Innocents, accompanied by the Rev Mr. Britton. This church, under the care of its late zealous missionary, the Rev. Melancthon Hoyt, though not sufficiently completed for consecration, was the first in the state in which the Episcopal worship was celebrated. St. John's Church, Lafayette, was the first completed: Christ Church, Indianapolis the first consecrated; St. John's Church, Crawfordsville, the first in which worship was held. This last is now without a pastor. It is, however, to be hoped that so interesting a village and congregation will not be long left unsupplied; but that this church also may soon be enabled through the blessing of God's providence, to have all those arrangements completed, in which it was her honor to have at first taken the lead.

Gambier Observer.

THE CHURCHMAN.

SATURDAY, MARCH 9, 1839.

EDUCATION.—The importance of incorporating religious instruction in our systems of popular education, and the difficulty of practically discharging this duty consistently with fidelity to the Church, impart an interest to all efforts which contemplate the accomplishment of so excellent an object. For this reason we have allotted a more than usual space to the proceedings of a meeting lately held in England for the promotion of national education on principles which we cordially approve. We commend the whole to the reader's attention, as indicating the rapid and continued growth of a healthful state of religious opinion in England, and the speech of Mr. Stanley in particular, as clearly and forcibly exposing the fallacy of an objection which has, to some extent, been a clog upon the missionary operations of our commercial country.

In England the Church is established, and embraces a majority of the population; in this country our Church is independent of the state, and comprises but a small portion of the people. Still the Church in both countries is one and the same; and her members in every situation are equally bound to carry out her theory as far as practicable.

In theory the Church is the teacher of the people in spiritual things; and in the discharge of this duty she is bound to have respect to the integrity of that sacred deposite of divine truth which has been committed to her keeping. Forming, however, as we of the Protestant Episcopal Church do, but a small fragment of the entire population of our country, the greater part of whom reject, in various degrees, much of what we hold to be the truth of God, can we cooperate in any system of general or national education which would be satisfactory to the majority of the people, and of which religion, in some form, should be a prominent feature or a ruling principle? This is a question which we have never yet seen discussed to our satisfaction.

On the one hand, it may be argued that from the necessity of the case we must do this or do nothing; that if we fail to do it we lose the opportunity of performing an incalculable amount of good which might otherwise be achieved; that it is far better to throw ourselves into a system which recognises the fundamental principles of religion and morality, (though not in connexion with the more mysterious truths of our holy religion,) than to leave popular education exposed to the blight of infidelity.

On the other hand it may be argued that it is our duty to deliver the truth of God in the integrity in which He has confided it to us, and that if we fail in this duty we are answerable to Him for all the consequences that may flow from it; that there may be a connexion and an *essential unity* in the several principles of revealed truth which we cannot discover; that if we magnify some of its principles to the practical exclusion of others, we lower the estimation and jeopard the safety of the whole; that the obvious tendency of extending our countenance to a partial system of religious instruction is to make men satisfied with that system, and that consequently the adoption of such a system as, in the present state of our country, would form a satisfactory basis of national education, would involve a virtual and ultimate surrender of the highest truths of revelation; that the favor extended to more comprehensive systems would insensibly create in us an apathy to our own schools, which would naturally be extended to the distinguishing truths which they may be supposed to inculcate; and that therefore it is better, on grounds both of duty and enlightened expediency, to direct all our efforts for religious education in those channels in which the truth of God's word may be taught in its integrity and in those forms in which it has pleased its divine Author to transmit it to our custody. In this way, it may be added, though the enclosure in which we work is smaller, the fruits produced will be better worth raising.

We commend the subject to the consideration of our readers, and shall be pleased to receive the views of those who have bestowed reflection on it.

In connexion with the account of the meeting referred to, the reader will do well to peruse the spirited article from the London Times on our last page.

To the Editor of the Churchman.

OXFORD TRACT—NO. 75.

I perceive in your last number, though not a positive approbation of the Oxford Tracts, yet sufficient indications in your selections of the writings of others concerning them, to show that if not sufficiently acquainted with them to endorse their "unqualified recommendations," yet that having confidence in the judgment of such men as Dr. Hook and the bishop of Oxford, you are not prepared to think their tendency evil.

In the Episcopal Recorder of the 9th ult. are given sundry quotations from these Oxford Tracts, being prayers to the Virgin and saints, &c., "re-appropriated" from the Romish Breviary, and "recommended for Protestant use."

I have long since learned that selections may be made from almost any work, and by means of prefatory remarks, and apart from their connection with the rest of the work from which they are taken, convey entirely different ideas from those intended by their authors. I therefore would not like hastily to applaud or condemn any work or its authors by judging of it from so slight a knowledge as these few selections would impart.

I would therefore be pleased, and doubtless others of your lay readers would, if you would look over this Oxford Tract, No. 75, and give us your opinion of it; for these extracts do seem startling to a Churchman who has been taught that there is none other Intercessor save the LORD JESUS CHRIST.

I am, respectfully, D.

REPLY.—We now proceed to acquit ourselves of the task which the kindness (for such we really esteem a request of this nature) of our unknown correspondent has assigned to us, and which we should have cheerfully performed before had it not been for an unexpected delay in procuring a copy of the tract.

The Oxford Tract No. 75 is entitled "On the Roman Breviary, as embodying the substance of the devotional services of the Church Catholic." It opens with a eulogy on the Breviary, which, expressed as it is in general terms, will receive, we apprehend, a cordial response from every one who is not a Cameronian in theology or barbarian in literature. We give the opening remarks and ask attention to them; not so much, however, for the justness of their eulogy, as for their bearing on the query of our correspondent.

"There is so much excellence and beauty in the services of the Breviary, that, were it skilfully set before the Protestant by Romanistic controversialists as the book of devotions received in their communion, it would undoubtedly raise a prejudice in their favor, if he were ignorant of the circumstances of the case, and but ordinarily candid and unprejudiced. To meet this danger is one principal object of the following pages: in which, whatever is good and true in those devotions will be claimed, and on reasonable grounds, for the Church Catholic in opposition to the Roman Church, whose only real claim above other Churches is that of having adopted into the service certain additions and novelties, ascertainable to be such in history, as well as being corruptions doctrinally. In a word, it will be attempted to wrest a weapon out of our adversaries' hands; who have in this, as in many other instances, appropriated to themselves a treasure which was ours as much as theirs; and then, on our attempting to recover it, accuse us of borrowing what we have but lost through inadvertence. The publication then of the selections, which it is proposed presently to give from these services, is, as it were, an act of re-appropriation."

The reader will be pleased to remark the discrimination which is here made between what is *Roman* and what is *Catholic* in the devotions of the Breviary: the former the writer of the Tract regards as "additions and novelties, ascertainable to be such in history, as well as being corruptions doctrinally:" the latter he regards as "good and true." The writer states, that "the publication of the selections which it is proposed presently to give from these services is, as it were, an act of *re-appropriation*." He then proceeds, in the passage next to that which we have quoted, to assign four reasons for the selections which he proposes to publish: the first is, that they may help to illustrate and explain our Prayer-book, which is confessedly formed upon the Breviary; the second is, that they may suggest matter for our *private* devotions over and above what our Reformers have thought fit to adopt into our public services; the third is, that the adaptation and arrangement of the psalms in the Breviary services "will impress many persons with a truer sense of the excellence and profitableness of those inspired compositions than it is the fashion of this age to entertain;" and the last is, that "if it can be shown, as was above intimated, that the corruptions, whatever they be, are of a late date, another fact will have been ascertained, in addition to those which are ordinarily insisted on, discriminating and separating off the Roman from the Primitive Church."

The author of the tract thus sets out with a discrimination between "the good and true devotions" of the Breviary, which he claims for the Church Catholic, and its novelties and corruptions, which he asserts to be the legitimate offspring of Rome; and he assigns, as one among the reasons for the selections which he has undertaken, that they will render this discrimination more just and apparent. Now, from a comparison of the sentence respecting "re-appropriation" with what so nearly precedes and follows it, we infer that if among the selections there should be found some which the author of the tract himself declares to be novelties and corruptions peculiar to Rome, these, being such as never belonged to the Catholic Church, are such also as the author of the tract could never think to "*re*-appropriate;" and that therefore the word "re-appropriation" ought, in all reason and candor, to be restricted to the selections which contain those "good and true devotions," which it is part of the author's design to rescue from the exclusive possession of the Church of Rome, and to vindicate as the rightful property of the Catholic or Universal Church.

Having opened his design, the author divides his treatise into two parts; the former containing the history of the Breviary, and the latter containing the proposed selections.

"The word Breviarium," we quote the author's words, "first occurs in the work of an author of the eleventh century, and is used to denote a compendium or systematic arrangement of the devotional offices of the Church. Till that time they were contained in several independent volumes, according to the nature of each. Such, for instance, were the *Psalteria, Homilaria, Hymnaria*, and the like, to be used in the service in due course. But at this memorable era, and under the auspices of the Pontiff who makes it memorable, Gregory VII., an order was drawn up, for the use of the Roman Church, containing in one all these different collections, introducing the separate members of each in its proper place, and harmonizing them together by the use of rubrics." The author proceeds to state that "Gregory VII. did but restore and harmonize these offices; which seem to have existed more or less the same in constituent parts, though not in order and system, from apostolic times." Having then devoted a few pages to a description of these *Breviary offices* as distinguished from the Breviary itself of Gregory VII., he adds:—

"Such is the present order and use of the Breviary services, as derived more or less directly from apostolic practice. Impressed with their antiquity, our Reformers did not venture to write a Prayer-book of their own, but availed themselves of what was ready to their hands; in consequence our daily service is a compound of portions of this primitive ritual, Matins being made up of the Catholic Matins, Lauds, and Prime, and Evensong of Vespers and Compline. The reason why these changes were brought about will be seen in the following sketch of the history of the Breviary from the time of Gregory VII."

The author then proceeds to state that the *Breviary* of Gregory VII. consisted, as the very word implies, in "an abridgment or curtailment of services, and so in particular of the scripture readings, whether Psalms or lessons." This omission of the Scriptures, which it was an object of our reformers to restore in their daily service, he regards not only as an evil in itself, but as opening the way for the corrupt additions which were surreptitiously introduced into the services of the Church by the innovators of subsequent centuries: that is, from the 12th to the 15th century. "The example was set in the Pope's chapel of curtailing the sacred services, and by the end of the 12th century it had been followed in all the churches of Rome, except that of St. John Lateran." * * "Haymo, the chief of this order, (the Franciscans) had the sanction of Gregory X., in the middle of the thirteenth century, to correct and complete a change, which, as having begun in irregularity, was little likely to have fallen of itself into an orderly system."

We now ask the reader's attention to the following remarks on the edition of Haymo.

"Haymo's edition, which was introduced into the Roman Church by Nicholas III., A. D. 1278, is memorable for another and still more serious fault. Graver and sounder matter being excluded, apocryphal legends of saints were used to stimulate and occupy the popular mind; and a way was made for the use of those invocations to the Virgin and other saints, which heretofore were unknown in public worship. The addresses to the blessed Mary in the Breviary, as it is at present constituted, are such as the following:—the Ave Mary, before commencing every office through the day and at the end of Compline; at the end of Lauds and Vespers, an Antiphon invocatory of the Virgin; the Officium B. Mariæ, on the Sabbath or Saturday, and sundry other offices, containing Hymns and Antiphons in her honor. These portions of the Breviary carry with them their

own plain condemnation, in the judgment of an English Christian; no commendation of the general structure and matter of the Breviary itself will have any tendency to reconcile him to them; and it has been the strong feeling that this is really the case, that has led the writer of these pages fearlessly and securely to admit the real excellences, and to dwell upon the antiquity, of the Roman ritual. He has felt that, since the Romanists required an unqualified assent to the *whole* of the Breviary, and that there were passages which no Anglican ever could admit, praise the true Catholic portion of it as much as he might, he did not in the slightest degree approximate to a recommendation of Romanism. But to return:—these invocations and services to the blessed Virgin have been above enumerated, with a view of observing that, on the very face of them, they do not enter into the *structure* of the Breviary: they are really, as they are placed, additions, and might easily have been added at some late period, as (e. g.) was the case with our own Thanksgiving, or the Prayer for the Parliament."*

The author next proceeds to designate the particular years in which, and the persons by whom these several invocations to the blessed Virgin were added to the Catholic services; and then, towards the conclusion of his historical sketch, makes the following declaration.

"The Breviary then, as it is now received, is pretty nearly what the services became *in practice* in Rome, and among the Franciscans, by the middle of the thirteenth century; the two chief points of difference between it and the ancient Catholic devotions, being on the one hand its diminished allowance of scripture reading, on the other its adoption of uncertain legends, and of hymns and prayers to the Virgin. However, the more grievous of these changes were not formally made in the Breviary itself, till the Pontificate of Pius V., after the Tridentine Council; at which time also it was imposed in its new form upon all the churches in communion with Rome, except such as had used some other ritual for above two hundred years. Not even at the present day, however, is this Roman novelty, as it may be called, in universal reception; the Paris Breviary, as corrected by the Archbishop of that city, A. D. 1735, differs from it considerably in detail, though still disfigured by the invocations."

So much for the first or historical part of the Tract. We come now to the second part, which contains the selections. The author introduces them with an analysis of the seven daily services of the Church Catholic as preserved in the Breviary; and at the end of the analysis he offers, among other remarks, the following.

"Antiphons are introduced in other connexions, as before collects; such are those, for instance, in the commemorations of the blessed Virgin and the apostles in Vespers and Lauds. Such, too, are the Antiphons to the blessed Virgin placed at the end of Compline, to which especial attention was above directed, (p. 11,) on the ground of their objectionable nature. They shall be here given in order to show clearly, as a simple inspection of them will suffice to do, the utter contrariety between the Roman system, as actually existing, and our own; which, however similar in certain respects, are in others so at variance, as to make any attempt to reconcile them together in their present state, perfectly nugatory. Till Rome moves towards us, it is quite impossible that we should move towards Rome; however closely we may approximate her in particular doctrines, principles, or views. In reading the following, it should be recollected, indeed, that Antiphons are not, strictly speaking, prayers, but sentences applied to the particular purpose of mediation, thanksgiving, &c.; yet the following, taken together, are quite beyond the power of any defence which might thence be available for less explicit compositions."

The examples which the author here adduces are three extravagant addresses to the Virgin Mary. He then lays before the reader one entire daily service (for the 21st of June) and parts of two other daily services, and these are the "selections" which form the body of the Tract, extending from the 25th to the 124th page. These selections contain copious extracts from the psalter; they contain also the *Te Deum*, the song of the three children, the Athanasian Creed, (which the author regards rather as a hymn of praise than as a confession of faith,) and several collects, as they are found in our own or the English Prayer-book: they furnish passages from the Old or New Testament interpolated with parts of homilies or sermons; and they are interspersed with a variety of those inimitable effusions of piety and genius which serve, and while the earth stands will serve, to redeem the Church of God from some portion at least of that obloquy which has been too rudely and indiscriminately thrown on the "dark ages;" and which the gifted pen either of the author of the Tract, or of his meet compeers, has turned into some of the loveliest and holiest strains of which our rich vernacular can boast. In the course of the selections are also found, as from the nature of the undertaking was to be expected, invocations and addresses to the blessed Virgin and the saints, as, for example, in the following extracts:—

"Let us pray.

Grant to us, Lord, we beseech thee, that the course of this world may be so peacably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness through the Lord. *Amen.*

Holy Mary, succor the wretched, help the weak-hearted, comfort the mourners, pray for the people, interpose for the clergy, intercede for the devoted females; let all feel thy assistance, who observe thy holy commemoration.

Pray for us, Holy Mother of God.

That we may be made worthy of the promise of Christ.

Let us pray.

Grant, O Lord God, we beseech thee, that we thy servants may ever prosper in perpetual health of body and mind, and by the glorious intercession of the blessed Mary ever Virgin may be delivered from present sadness and enjoy eternal bliss."

"*Confession. Minister.*—I confess before God Almighty, before blessed Mary, ever Virgin, the blessed Michael Archangel, the blessed John Baptist, the holy Apostles Peter and Paul, before all saints, and you, my brethren, that I have sinned too much in thought, word, and deed. It is my fault, my fault, my grievous fault. Therefore, I beseech thee, blessed Mary, ever Virgin, the blessed Michael Archangel, the blessed John Baptist, the holy Apostles Peter and Paul, all saints, and you, my brethren, to pray the Lord our God for me.

(*This confession is not found in the Paris Breviary 1735. Observations are made upon it above, pp. 11 and 21. It is repeated at Complin; that is, at the end of the day, as Prime is the beginning.*")

It is these invocations, which form the gravamen of the charge of Popery. From the outline which has been given, the reader may judge for himself whether the Tract is justly obnoxious to the charge. Viewing these invocations in connexion with the extracts which we have given above from the historical portion of the Tract, our own impression is that the author of the Tract himself regarded them and expected his reader to regard them as the peculiar novelties and corruptions of the Church of Rome; unworthy to be claimed for, and impossible to be re-appropriated to the Catholic Church.

The remainder of the Tract consists of two original services, the one for Bishop Ken's day, and the other in commemoration of the dead in Christ, compiled, we presume, by the author of the Tract in imitation of similar services in the Breviary. Both these services are edifying and both beautiful of their kind; though they will be deemed in some respects fantastic by those whose tastes have been formed exclusively on the models of the present age. Neither of them, however, contains a vestige of Popery; for the pious ejaculation respecting the dead in Christ, "May their souls rest in peace!" which once occurs, although unwarranted by Scripture, is yet too ancient and too Catholic to be conceded as the exclusive property of Rome.

This is the impression which, as we honestly believe, would be conveyed to an impartial reader of the Tract. On the other hand, by detaching the sentence respecting "re-appropriation" from its context, by contending that the author favors the milder view of invocation advanced in the quotation which we have thrown into a note, by representing his censures as designed to apply to those extravagant addresses to the Virgin, of which the three above alluded to are a specimen, not to any portion of the "selections," and by laying an unfriendly stress on the clause that "*Antiphons are not strictly speaking prayers, but sentences applied to the purpose of mediation,*" *&c.* it *may* be argued that the Tract is capable of a different interpretation. Such an argument, indeed, would be more suitable to a hostile partisan, than to a candid judge; but still the mere fact that the Tract is so constructed, as even by *possibility* to allow such an interpretation, is one of those features in the writings of the Oxford divines, which excite apprehension, but which, while we retain confidence in the honesty of their intentions, cannot justify censure.

* We have here quoted the tract as far as we thought it pertinent: the remainder of the paragraph, however, deserves attention.

"This remark seems to apply to all the intrinsically exceptionable addresses in the Breviary; for as to the Confession at Prime and Compline in which is introduced the name of the blessed Virgin and other saints, this practice stands on a different ground. It is not a simple gratuitous invocation made to them, but it is an address to Almighty God *in his heavenly court*, as surrounded by his saints and angels, answering to St. Paul's charge to Timothy, 'before God and the Lord Jesus Christ and the elect angels,' and to Daniel and St. John's address to the angels who were sent to them. The same may even be said of the Invocation 'Holy Mary and all saints,'a &c., in the Prime Service, which Gavanti describes as being of very great antiquity. These usages certainly *now* do but sanction and encourage that direct worship of the blessed Virgin and the saints, which is the great practical offence of the Latin Church, and so are a serious evil; but it is worth pointing out, that, as on the one hand they have more claim to be considered an integral part of the service, so on the other, more can be said towards their justification than for those addresses which are now especially under our consideration."

The author here points out two aspects of the invocation of saints. We do not understand him to justify either; but merely to advert to one as less censurable than the other in order to indicate the origin of the Roman corruption.

a It is observable that the words "Holy Mary" do not occur in the ancient monastic Breviaries. The Confession at Prime and Compline does not occur in the Paris Breviary, 1735.

Theological Seminary.—We regret to learn that the collections for defraying the current expenses of the seminary have by no means as yet fulfilled the expectations which might reasonably have been indulged. In some instances, however, the contributions have merited something more than the formal acknowledgment of the treasurer. Thus any observer of these acknowledgments from time to time must have remarked how gratefully the call has been in general responded to by the alumni of the institution; many of them contributing of their own means when the circumstances of their parishes or other causes prevented their making collections. One alumnus (the Rev. T. C. Dupont) sent a very respectable sum, (considering that it was contributed by a country parish), and desired his correspondent when he presented it to say, "that he should esteem it a *pleasure and privilege* to show his gratitude for the benefit which he has received from that institution by making annually a collection for its support among the people of his charge." The Diocese of South Carolina, where that reverend gentleman ministers, has been the steadfast friend of the seminary on all occasions; and this week further donations of sums, more suited to the wants of the seminary than those ordinarily contributed, have been received from that diocese, principally from the city of Charleston, with the expression, as we understand, by the writer of the letter, of regret and indeed disappointment that the sum was not larger. This is the right feeling; and could our friends in the northern and middle states all actively display the same, there would be no lack of the proper means of doing much good.

Lectures upon the History of St. Paul, delivered during Lent, at the Church of the Holy Trinity, Upper Chelsea. By the Rev. Henry Blunt, A. M., Rector of Upper Chelsea and formerly Fellow of Pembroke College, Cambridge. First American from the seventh London edition. Philadelphia: Hooker & Claxton. 1839.

We have looked through several of these lectures, and must confess that after the laudatory notices bestowed on the work, we have been disappointed in its character. There is to our mind a want of substance in the lectures: they furnish excitement without proportionable nutriment; and the author is so much influenced by modern refinements of theology that he fails to bring out the Gospel with sufficient distinctness and prominence as a law to which we must yield, not indeed a mere outward, but an inward and spiritual obedience. Still we have no wish and no reason to condemn the book. The fact that it has passed through seven editions in England is proof of its popularity, and as it is really better than many other books of a similar kind, we wish it, in preference to them, a ready sale. It may be had of Mr. Sherman, 142 Fulton street.

We have been gratified to see in it the following quotation from Jeremy Taylor:—

"Prayer is the key to open the day and the bolt to shut in the night. But as the skies drop the early dew, and the evening dew upon the grass; yet it would not spring and grow green, by that constant and double falling of the dew, unless some great showers, at certain seasons, did supply the rest; so the customary devotion of prayer twice a day, is the falling of the early and the latter dew; but if you will increase and flourish in the works of grace, *empty the great clouds sometimes*, and let them fall into a shower of prayer: choose out the seasons, in your own discretion, when prayer shall overflow, like Jordan in the time of harvest."

Missionary Fanaticism opposed to Christian Zeal. A Discourse delivered in St. John's Church, Brooklyn, February 24, 1839, the Festival of St. Matthias. With explanatory notes. By Evan M. Johnson, rector. New York: Louis Sherman, Prot. Epis. Press, 142 Fulton street.

This sermon opens with a sketch of the Crusades, in which this remarkable delusion is traced to principles and described in language that prepare the reader for the parallel which the author conceives to exist between it and the enthusiasm that has for some years prevailed among us for foreign missions. The author then proceeds to trace the origin and progress of our foreign missionary spirit, from its commencement in the Theological Seminary at Andover to the present time. He takes the ground that it has had its birth in erroneous views of doctrine and been nursed by presumptuous interpretations of prophecy, and he therefore thinks himself justified in terming it "missionary fanaticism." He endeavors to show by a statement of facts that this spirit has been indulged to the positive detriment of piety, morality, and learning in our own country. The author next aims to show that Christian missions, in order to be productive of any real or lasting success, must be prosecuted under the authority and direction of the Church of Christ; and he attributes the failure of the recent American efforts in the heathen countries to the schismatical character of the sects which have conducted them. He then reviews the foreign missionary efforts of our own Church, and opposes them on the special ground of their incompatibility with the discharge of our duty at home. A variety of facts bearing on the subject is introduced in the body of the sermon and the notes.

It is apparent, we think, from many indications, that a reaction is setting in on the subject of foreign missions. We are pleased to see that the profits arising from the sale of the present discourse are to be given to Bishop Chase's college in Illinois; and we sincerely hope that if any of the missionary efforts of our Church and country are to receive a new direction, the faith and charity which prompted them may be in no degree diminished or impaired, but may be increasingly manifested in laying foundations broad and deep in our western country for transmitting the blessings of Christianity, by means of education and parochial instruction, to ages yet unborn.

Both Sides. A Letter from the Rev. Wm. Cruikshank to the Churchman, with a few remarks thereon. By R. Sherwood, rector of St. James' Church, Hyde Park. Study to be quiet and do your own business.—St. Paul. Poughkeepsie: Printed by Jackson & Schram. 1839.

This pamphlet of Mr. Sherwood has grown out of a refusal on our part to publish the letter of Mr. Cruikshank which was originally addressed to us with a view to correct what Mr. Cruikshank deemed an erroneous statement in our editorial notice of Mr. Sherwood's sermon on the intermediate state. We declined to insert Mr. Cruikshank's letter, (which afterwards appeared in the Christian Intelligencer,) because we had given our authority for the statement to which Mr. Cruikshank took exception; and having done so, we thought that Mr. Cruikshank's differences should be adjusted with the authors of that statement and not with us. We had intended at the time to offer this explanation, and we fear the omission to do so may have exhibited the appearance of a want of courtesy, which we now take occasion to say was not designed. Having read Mr. Sherwood's reply to Mr. Cruikshank, we see no occasion to modify our original article.

Address on the study of Modern Languages *delivered before the Convention of the College of Teachers, by James Meline. Cincinnati: Kendall & Henry, printers.*

The delivery of this address could not have failed to infuse new zeal and ambition among all the students of modern languages who had the pleasure of hearing it. The author manifests a well-directed enthusiasm, and very extensive acquaintance with his subject; and his address, though indicating, as we think, a want of maturity on some collateral subjects, is far superior to the average number of pamphlets that issue from the press.

Female Institute at Hallet's Cove.—We beg to call attention to the advertisement of the Rev. J. W. Brown in another column. From long acquaintance with the principal (as well as indeed with the other gentlemen instrumental in the undertaking) we are enabled to speak of the institution with a good degree of confidence. Mr. Brown possesses the best of qualifications for his vocation, uniting with ample abilities an uncommon degree of seriousness, assiduity, and zeal. The place is contiguous to the city, and in all respects delightfully situated. We wish the institution great success.

To Correspondents.—The interesting communication from Messrs Jonathan Hatfield and Eleazar Parmly (in reference to a recent editorial article in in our paper, headed "Alexander Campbell") has been received. We have only space at present to express our gratification at its spirit, and promise its insertion in our next.

"Clericus Rusticus," in reply to "E." of last week, was sent to us so promptly that we regret our inability to insert it in our present number, in consequence of the article respecting National Education having occupied a column more than we had been led to expect.

The letter of the Rev. W. Staunton to the Editor of the Chronicle of the Church, will appear in our next.

A Layman of the Church is received.

"M." in our next.

"A Churchman" also in our next.

Bishop Onderdonk's next lecture to candidates for orders, and young men desiring to become candidates, will be delivered in the chapel of St. Peter's Church to-morrow evening, March 10. Service to commence at 7 o'clock.

The Rev. Washington Van Zandt, late a presbyter of this diocese, having been regularly transferred to the Diocese of Western New York, has changed accordingly his canonical residence.

☞ The interesting article on our last page respecting Bishop Kemper is from the pen of the Rev. S. R. Johnson.

☞ Bishop Onderdonk requests that those Deacons of this Diocese who wish to apply for Priest's Orders during the ensuing season, will give him immediate information thereof.

He also requests immediate information what consecrations of churches are expected to take place, with the times respectively when it is supposed they will be ready

For the Churchman.

CHRIST CHURCH, GREENWICH, CONNECTICUT.

At a stated meeting of the wardens and vestrymen of Christ Church, Greenwich, Conn., held at the church on the 23d day of February, 1839, the following gentlemen were present.

Justus Luke Bush, *senior warden.*

James Smith, Frederick Lockwood, Samuel Close, Zabid Finch, M. D., Robert Tucker, M. D., P. Davenport Davis, Silas Davis, Nelson Bush, *vestrymen.*

James Smith, Esq., was appointed chairman.

Dr. Robert Tucker then laid the following communication before the meeting:

Greenwich, Feb. 23, 1839.

To Messrs. Justus L. Bush and Drake Mead, the wardens; and Messrs. Silas Davis, Frederick Lockwood, Samuel Close, James Smith, Zabid Finch, M. D., Robert Tucker, M. D., P. Davenport Davis, and Nelson Bush, the vestrymen of Christ Church, Connecticut.

Gentlemen,—Believing that it will conduce to the spiritual and temporal interests of that church, over which for more than four years past I have had the honor to be the pastor, were I to retire from the rectorship of it, I do hereby tender to you my resignation of the same. With the fervent prayer to Almighty God, that whoever shall be my successor may be blessed in his ministry, and that all the members of the congregation of Christ Church, young and old, may ever grow in grace, and in the knowledge of that Lord, to know whom is life, and joy, and peace; I now bid to you, and through you, to all of that household of saints which you represent, farewell.

Joseph Hulbert Nichols.

The resignation of the rectorship of Christ Church by the Rev. Joseph H. Nichols, having been presented before this body, it was

Resolved, That the resignation of the Rev. J. H. Nichols be accepted.

Resolved, unanimously, That in the resignation of the Rev. Joseph Hulbert Nichols, as rector of Christ Church, hereby accepted, we acknowledge our sense of the sacrifice he has made for the peace of the Church.

Resolved, That we acknowledge our high sense of the qualifications possessed by our recent pastor for the station he has so acceptably filled.

Resolved, That in leaving us, the Rev. J. H. Nichols carries with him our best wishes for his happiness and more extended usefulness.

A true extract from the minutes,

(Signed) James Smith, *Chairman.*

Samuel Close, *Parish Clerk.*

SUMMARY.

Diocese of Tennessee.—Rev. Dr. Weller has resigned the charge of Calvary Church, Memphis, and been transferred by letters dimissory to Mississippi, with a view of settling at Vicksburg, Miss.—*Gambier Observer.*

Wisconsin.—We learn from a valued correspondent, writing under date of January 17, at the time of Bishop Kemper's visitation at Milwaukie, that the bishop, speaking of that place, expresses the opinion that it promises better at its commencement than any missionary station within the whole bounds of his large district. Our correspondent speaks of the Territory of Wisconsin as a noble country, fast filling with an excellent population from New York and New England, a country of rolling prairie and oak openings, of the living spring and the running stream, rich in corn and wheat.

In the church at Milwaukie our correspondent appears to have become deeply interested. He trusts that some faithful and zealous laborer, "*worthy of the West*," may soon be induced to enter that field. Will not some presbyter of at least a few years' experience, be persuaded to look towards Milwaukie, and go to the Church there in the fulness of the blessings of the Gospel of peace? He will reap in due time.

We understand that the provision on the part of the people will be at least four hundred dollars, besides the missionary stipend.—*Ibid.*

The Bishop of London, in his ordination sermon at St. James' Church on Sunday week, condemned, in strong terms, the late judgment of Sir Herbert Jenner, sanctioning the Popish doctrine of prayers for the dead.

London Record.

DIOCESAN RECORD.

Bishop Onderdonk's Appointments for the Annual Confirmations in New York and Brooklyn.

Fourth Sunday in Lent, March 10, Christ Church, *New York.*

Sunday next before Easter, March 24, French Church Du St. Esprit.

First Sunday after Easter, April 7, St. Stephen's Church.

Second Sunday after Easter, April 14, Grace Church.

Third Sunday after Easter, April 21, St. George's Church,

Fourth Sunday after Easter, April 28, St. Paul's Church, Brooklyn.

CALENDAR.

MARCH.

10. Fourth Sunday in Lent.
17. Fifth Sunday in Lent.
24. Sunday before Easter.
25. Monday before Easter and Festival of the Annunciation.
26. Tuesday before Easter
27. Wednesday before Easter.
28. Thursday before Easter.

NOTICES.

A stated meeting of the Board of Managers of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in this city, will be held in the Sunday school-room of St. John's Chapel, on Monday evening, the 11th instant, at half-past seven o'clock.

N. B. The board will meet in the lower room.

A. W. O. Spooner, *Recording Secretary.*

New York, March 9, 1839.

A meeting of the managers of the Missionary Board of the Education and Missionary Society will be held at the Sunday school-room of St. John's Chapel, on Monday evening, the 11h instant, at half-past seven o'clock.

Thomas C. Butler, Secretary.

New York, March 7, 1839,

On Sunday evening, 10th instant, a sermon will be preached by the Rev. Dr. Eastburn, in the Church of the Ascension, and a collection made for the benefit of the Young Men's Auxiliary Education and Missionary Society. Service to commence at half-past seven o'clock.

Should the weather be *stormy* the sermon and collection will be postponed.

A sermon will be preached by the Rev Dr. Taylor, in Christ Church, Anthony-street, on Sunday evening, March 10, and a collection taken up in aid of the Protestant Half Orphan Asylum of this City.

The Standing Committee of the Eighth Avenue Sunday School, after numerous unsuccessful attempts to relieve themselves of the debt with which they are now burdened, as a last resort, they have decided upon holding a fair in Easter week; the ladies attached to the school having generously proffered their services. The place of holding the fair will be made known in a future notice. Donations of any articles suitable for the object will be thankfully received at the residence of the Treasurer, No. 100 Twentieth-street; Protestant Episcopal Press, 142 Fulton street; Protestant Episcopal Sunday School Union, 28 Ann-street; or with Messrs. Swords. Stanford & Co., No. 152 Broadway. 24—3ts.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The following acknowledgments, intended to have been inserted in the Churchman of February 23, was accidentally omitted.

Received per Mr Thomas C Butler, from Zion church, Pierrepont Manor, per W C Pierrepont, Esq, $10. Received from the Young Men's Missionary Society of St. Luke's church, N Y, of which $6 for Africa, $150. Received from Rev J H Fowles, rector, Epiphany offering of Christ church, Wilton S C, for 1839, E T, $27 50; F S, $25; L E, $25; M T, $12 50; M S, $10; W N, $10; B Y, $2 50; G S, $5; T R, $7; B E, $12 50; unknown, $13—150. Received by the hands of Rev J D Carder, from St James' church, Batavia, Western N Y, per Rev J A Bolles, rector, general, $15. Athens, $5, $20; from Christ church, Norfolk, Va, per Rev J M Parker, rector, $93 90; contributions in St Paul's church, Alexandria, D C. for church at Cape Palmas, $10, Greece, $2, general, $7 50, $19 50; contributions in Christ church, Alexandria, D C, for Africa, $2 15—$135 55. Remitted by Rev Thos C Dupont, rector, from individuals of the church of the Holy Trinity at Grahamville, S C, $105 19; from the Ladies' Sewing Society of ditto, $55—$160 19. Remitted from Charleston, by the Rev T J Young, contributions of St John's church, collection, $74; colored congregation, $4 25; children of Sunday school, $37 13—$115 38 Remitted by Rev John A Hicks, Rutland, Va, $7. Received from Rev Titus Strong, rector of St James' church, Greenfield, Mass, one half of a donation from Miss F D Field, for Athens, $10. Remitted by Rev J R Walker, offerings of the church at Beaufort, S C. for Africa, $37; for church at Cape Palmas, $20; for general purposes, $302 09, $359 09—$1097 21

February 19, 1839.

The treasurer has received the following since the 26th February.

Received from Rev S C Stratton, contribution of the congregation of Trinity church, Newtown, Conn, for Africa, $5. Received from a friend to missions. Cazenovia, N Y, $5. Received from Mr Anthony Morss, Elizabethtown, N J, one half of $7, his annual subscription, $3 50. Received per Rev John A Vaughan, W W B, from sale of Chinese mulberry, $10; from Rev A H Cornish, a Christmas and New-year's offering of Christ church Juliet, Ill, one half, $5—$15. Received per Mr James Swords, from a lady of Maryland, one half of $50, $25. Received per Rev Henry Anthon, D D, from a friend, $5. Received from the late Mrs Mary Burgess, of Providence, R I, by the hands of her husband, Thomas Burgess, Esq, $50. Remitted by John Gray, Esq, Fredericksburg, Va, his annual subscription to the missionary cause, $100. Remitted by Thomas Robins, Esq, agent at Philadelphia, for general purposes of board of missions, from a member of St John's church, Chew's Landing, per Rev H R Harrold, $5; from St Mark's church, Honeybrook, Chester county, Penn, per Rev George Mintzer, $13 25, family offerings from John Paul, West Vincent, Chester county, Pa, per ditto, $3 25, $21 50, one half, $10 75; from the family missionary box, Frederickton, Md, for Africa, $25; from Christ church, Philadelphia, per Moses Kempton, Esq, churchwarden, $80; from the male Sunday school of St Andrew's church, Philadelphia, for Africa, per A G Coffin, superintendent, $27 50—$143 25. Total receipts, $351 75.

Charles J. Aldis, Treasurer,
March 4, 1839. Bank of America.

CITY MISSION.

The subscriber gratefully acknowledges the receipt of $5 for the benefit of the poor, from J R, per Louis Sherman. Alexander Fraser, 174 East Broadway.

March 6, 1839.

P. S. Any donations of money or clothing for the benefit of the poor, will be thankfully received by Louis Sherman, 142 Fulton street, by the agent, 28 Ann street, or at the residence of the missionary, 174 East Broadway.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums:—

From Mr Columbus Lane, annual, $2; Mr William Barnes, sen, ditto, $2; J J C, donation, $5; cash, ditto $5; collection of annual subscriptions, $4—$18.

Contributions, donations, and annual subscriptions now due, will be thankfully received at No 77 Maiden-lane by Thomas Browning, Treasurer.

Or at the Depository, 28 Ann street, by Thomas C Butler, agent.

Where may be had the Society's Bibles, Testaments, and folio, octavo, and 18mo, Prayer-books.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums.

From Mr T S Cargill, a donation, $5; Mrs D M Stebbins, ditto, $2; J J C, ditto, $5; a friend to missions, Cazenovia, Madison Co, by the hands of C J Aldis, $2; collection of annual subscriptions, $3; contribution from Grace church, by the hands of the Rev T H Taylor, D D rector, $100—$117.

Contributions, donations, and annual subscriptions now due, will be thankfully received at 77 Maiden-lane, by Thomas Browning, Treasurer,

Or at the Depository, 28 Ann street, by Thomas C. Butler, agent

Where may be had the society's tracts.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of $5, for the poor, from J R, by the hands of Louis Sherman, at the office of the Protestant Episcopal Press.

March 6, 1839. Lot Jones, 192 Allen st.

GENERAL THEOLOGICAL SEMINARY.

The treasurer acknowledges the following receipts, through the hands of the Rev C E Gadsden, D D, of Charleston, S C, viz.—

A collection in St Philip's Church, Charleston, S C, $200; from an alumnus of the Seminary, $25; from a lady, $100; Rev A Glennie, of All Saints', Waccamaw, $30; Rev D J Campbell, of Priceville, S C, $9; a deposit in the box at St Stephen's chapel, Charleston, $2—$366.

March 5, 1839. Wm. H. Harison, Treasurer.

PRESS DEPOSITORY.

No. 142 Fulton-st.

Letters have been received at the N. Y. Protestant Episcopal Press, up to March 7, from the following persons, viz.

Weeks, Jordan & Co, Boston, Mass; James B Dow, do; H F Anners, Philadelphia; Rev B F Walker, Troy; Miss Ellen Mecam, Salem, N J; Benjamin Bradley, Boston, Mass; Hogan & Thompson, Philadelphia; Hooker & Claxton, do; Rev A A Muller, Clarksville, Tenn; Dr Wm Sands, Brothertown, Md; Postmaster, Marietta, Ohio; Postmaster, Brothertown, Md; George Harris, Hopkinston, N H; Postmaster, Vicksburg, Miss; Rev H S Attwater, Mount Morris, N Y, with remit; A E Miller, Charleston, S C.

Packages forwarded by the Protestant Episcopal Press.

Rev Albert A Mellen, Clarksville, Tenn, per ship Yazoo; James B Dow, Boston, Mass, left at 30 Wall-st; Marsh, Capen & Lyon, Boston, Mass, per schooner Cambridge; James B Dow, Boston, Mass, in Weeks, Jordan & Co, Boston; Weeks, Jordan & Co, Boston, Mass, per railroad line; E S Sanxay Esq, Newburgh, per steamboat Highlander, N Y; Rev N E Cornwall, Southport, Conn, per schooner Merchant.

UNION DEPOSITORY.

28 Ann-street.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending March 7, from the following persons, viz.

J Brooks, Mayville, N Y; R Graffin, Philadelphia, with remit; Joseph Backus, Norwich, Conn, with remit; E H Pease, Albany, N Y, with remit; Rev H Gregory, Homer; James Baker, Norfolk, Va; Thomas Latimer; Rev N E Cornwall, with remit; N Lane, Paterson, N J;

Packages forwarded by the Episc. S. S. Union, during the week ending March 7.

Charles Stimpson, jun, Boston, 1 package, sent to Swords, Stanford & Co; L H Young, New Haven, one package, per New Haven steamboat; W P Hunter, Savannah, Ga, 1 package, per brig Excel; G F Worthington, Annapolis, care of Armstrong and Berry, Baltimore, Md, 1 package, per Silvia Higbee; Joseph Backus, care of Backus, Norton & Co, Norwich Conn, 1 package, per steamboat Huntress; C Foote, Bridgeport, Conn, 1 package, per steamboat Nimrod; Rev Dr Mead, Norwalk, Conn, 1 package, per ditto; James Baker, Norfolk, Va, 1 package; Thomas Latimer, Philadelphia, 1 package, per Union line; Rev Jehu Jones, Quincy, Florida, care of P H Swain & Co, St Mark's, 1 package, sent W Pratt, corner Old Slip & South; A H Lamon, Evansville, Indiana, 1 package, delivered Mr John Haff; Rev Chas Seabury, Setauket, 1 package, per sloop Brookhaven; Rev F J Goodwin, Flushing, L I, 1 package, sent to 208 Front-st; St Paul's church, Selma, Ala, care of W Waddell, one package, sent to Swords, Stanford & Co.

HALLET'S COVE FEMALE INSTITUTE, Rev. J. W. Brown, A. M, Rector. The vestry of St. George's Church, Hallet's Cove, Long Island, having completed their arrangements for establishing a permanent institution for female education on a liberal foundation, beg leave to submit the following outline of their designs to the public.

After the 1st of May, 1839, the Hallet's Cove Female Seminary, so successfully conducted during the past year by Miss R. C. Brown and her assistants, will be merged into the institute.

The Rev. J. W. Brown, rector of St. George's Church, has been elected rector of the institute with the unanimous consent of its patrons. The trustees flatter themselves that the well-known success of this gentleman as a teacher, and his experience in all the departments of female education will be a sufficient guarantee to the public for the character of the institution.

Trustees and Patrons.—The vestry of St. George's Church are the responsible trustees. The following gentlemen, most of whom are personally interested in the success of the institution, by their subscriptions to its foundation have become its patrons:—Alexander H. Stevens, M. D, John L. Riker, Esq, Samuel Stevens, Esq., R. M. Blackwell, Esq, Stephen A. Halsey, Esq., John Jacob Astor, Esq, C. J. Gayler, Esq., J. M. M'Jimsey, Esq., A. Stone, Esq., H. H. Stevens, Esq., E. Peck, Esq., W. Craig, Esq., George C. Thorburn, Esq., George Chance, Esq., B. K. Stevens, Esq., H Whittemore, Esq., William Shaw, Esq., John Field, Esq., John Blackwell, Esq.

Location.—The location of the institute it is believed is such as will command an extensive patronage. The village, already extensively known, as combining the highest advantages of beautiful scenery, animated water prospect, health, and retirement, is only five miles distant from the central part of the city of New York. During the greater part of the year a regular line of steamboats, to and from the city, at different hours of the day, land at its docks,—besides which there is a constant communication with the city at all hours and in all seasons, by the Harlem railroad and stages. Parents residing in the city, or visiting it for purposes of business or pleasure, can thus enjoy the opportunity of visiting their daughters constantly, without any serious waste of time on the passage.

Institute Building.—A large and convenient school building, located in a retired part of the village, on a beautiful site near that occupied by St. George's Church, will be ready in the course of the summer. This building, *expressly erected for the purposes of the institute*, with its apartments for study, recreation, and retirement, arranged on the most approved model, will command from the principal stories a fine view of the East River in both directions, of the scenery on the western shore of Long Island, and the opposite shore of New York. The grounds around it are sufficiently extensive to allow such healthful exercises in the open air as the pupils may require, and to indulge their taste for ornamental gardening. Several beautiful groves and retired walks in the vicinity, will be open to the pupils under the conduct of their governesses. Covered walks for exercise and recreation in bad weather, perfectly retired, will be provided, and the strictest attention to the physical comfort of the pupils will be paid by all connected with the institute.

The building, surmounted by an observatory, will be furnished with a telescope, and the necessary instruments for the practical study of the interesting science of astronomy.

Apparatus.—Arrangements are in progress to secure a complete set of apparatus, to illustrate the circle of the physical sciences, and regular lectures, familiar and practical, will be delivered by the best professors from the city.

Departments.—The institute will be divided into three departments, preparatory, junior, and senior, embracing all the studies necessary to a finished education. Pupils may be entered at any age.

Year of Study.—The year of study will extend from the 1st of September to the 1st of August. Quarters commence in May, September, November, and February.

Arrangements will be made for the *gratuitous instruction* of a limited number of children of deceased clergymen of the Protestant Episcopal Church. Applications for the reception of two such pupils may be made after August next. The number of these scholarships, it is hoped, will be soon considerably increased.

Parents may make arrangements for their daughters to remain during the August vacation.

The institute will be opened on the 1st of May next, in the building heretofore occupied as a female seminary by Miss R. C. Brown. The institute building will be completed and thoroughly arranged in time for removal during the August vacation.

Physician.—H. Baylies M. D., has been appointed physician in ordinary to the institute.

Teachers.—The following teachers are at present connected with the institute in its several departments, and additional aid will soon be obtained.

Rev. J. W. Brown, M. A., Rector.
Richard M'Namee, English assistant.
Mons. B. Servatius, French language and literature.
Mde. Servatius, vocal and instrumental music.
Miss R. C. Brown, First Governess, and teacher in the English branches.
Miss E. Lamb, Drawing.
Miss Elizabeth Pooley, Picturesque drawing and painting.
———— ————, French governess.
Mrs. M. Morton, Matron.

The most important branches of the English course will be under the charge of the Rector. A french governess will preside in the school-room. The higher departments of the French, Italian, and Spanish languages, will be under the care of able masters.

Professor *Charles A Lee, M. D.* of New York, will deliver lectures during a part of the course on the elementary principles of Physiology and the laws of health.

The pupils under the charge of their governesses will be allowed to attend such places of worship as their parents may designate. At home, the pupils, with their teachers, will form one Christian family, and the Rector will consider himself especially responsible for their moral and religious education.

The trustees, in this new attempt to increase the facilities of Christian education, confidently look for patronage to the Church.

Signed by order of the vesty,
Homer Whittemore, Clerk.

Terms, &c.—Boarders $250 per annum, payable quarterly in advance. For this sum the pupil is entitled to board and all necessaries connected with it, and tuition in the English course. Extra charges are, for music on the piano or organ, $15 per quarter: use of instrument $2. Music on the harp $20 per quarter, use of instrument $3. Music on guitar $12, use of instrument, $2. The French language $8. Italian and Spanish languages $10, each. Latin $5. Drawing or painting $6. Lectures including the entire yearly course, $5.

Circulars may be had at the bookstores of Swords, Stanford & Company, Broadway; Louis Sherman, 142 Fulton Street; Gould and Newman, corner Nassau and Fulton street; Thomas J. Crowen, Broadway; and at the office of the Episcopal S. S. Union, 28 Ann street; and at Bartlett and Raynor's, 76 Boweyr.

Applications to be addressed (post paid) to the Rector at the Institute, or to John L. Riker, Esq. Fulton street.

March 8. 2m.

JUST published and for sale at L. Sherman's No. 142 Fulton street, and Swords Stanford & Co., 152 Broad way, the Rev. Mr. Johnson's Sermon on *Missionary Fanaticism* opposed to Christian Zeal. The profits to be given to Bishop Chase's College, price 25 cents a copy.

March 6, 1839. 3t.

NEW BOOKS,—Lectures upon the History of St, Paul, delivered during Lent, at the Church of the Holy Trinity, Upper Chelsea. By the Rev. Henry Blunt A. M. From the seventh London edition.

Life of the Cardinal de Cheverus, Archbishop of Bordeaux. By J. Huen Doubourg, ex-professor of theology. Translated from the French by Robert M. Walsh. Just published and for sale by Louis Sherman.

GREEK GRAMMAR. Just published and for sale by Louis Sherman, 142 Fulton street, a Grammar of the Greek language for the use of learners in one vol. 12mo. This work was adopted in Yale College on the day of its publication. The Professor of Greek in that institution, *T. D. Woolsey, Esq.*, in a letter to the publishers, after speaking in detail of the excellencies of the work, observes, "On the whole, I know of *no* elementary grammar, which fulfils the demands made by the present state of this science, more completely than does that of Mr. Saphocles, in all essential respects."

The Rev. *W. F. Walker* of the Troy Episcopal Institute, remarks in a letter, "The result of our examination of the Grammar of Mr. Saphocles, has been an approval, of its general plan, a real admiration of many of its parts, and a determination to adopt it for our use."

Professor Tyler of Amherst College says, "The work is constructed on that happy medium which makes it an invaluable book of reference for the advanced scholar, and at the same time a simple and easy introduction for the beginner. I shall not fail to commend it to the use of my pupils; and I do not hesitate to recommend it for general use."

Professor Felton of Harvard University, editor of an edition of Homer for the use of colleges, in speaking of the grammar says, "It appears to me to be the best school grammar at present in the market; for the scholarship of Mr. Saphocles, I have the highest respect."

March 6. 3t.

YONKERS FEMALE SEMINARY.—This institution is situated on the bank of the Hudson river, a quarter of a mile north of the village of Yonkers, Westchester county, N. Y., and is under the charge of Mr. and Mrs. Bleecker, late of the Franklin Academy, Singsing.

Its healthy situation, commanding prospect, pleasant retired walks extending over many acres shaded by forest trees, and its easy access from the city, being only seventeen miles distant, recommend this location to public patronage.

The Summer Term commences on the first of May, and the Winter Term on the first of November, each of which is succeeded by a vacation of four weeks.

Application for admission of pupils may be made by mail, addressed to the subscriber, at the Seminary. Circulars may be obtained from Mr. Tho. N. Stanford, of the firm of Swords & Co., Broadway; Mr. George Brinckerhoff, at the office of the New York Times, 45 William street, or at the bookstore of Mr. R. Carter, corner of Canal and Mercer streets.

GEO. W. BLEECKER, Principal.

References,—Lemuel Wells, Esq. Rev. A. H. Crosby, Rev. Thomas Birch, Messrs. Samuel Thompson and William L. Morris, Yonkers. Messrs. William Nelson and Isaac Seymour, Peekskill. Messrs. Leonard Bleecker and Edward Kemeys, Singsing. Rev. William Berrian, S. H. Cone, J. F. Schroeder, Messrs. James Bleecker & Co, Thomas N. Stanford, J. D. Stevenson, and the Editors of the "New York Express," New York. Mr. James Patten, jun. Philadelphia. Rev. B. F. Welsh, Albany. Rev. B. M. Hill, Troy. Rev. John Dowling, Providence R. I. Mr. E. L. Lockwood, Cincinnati, O. Mr. Jonathan Tucker, Mobile, Ala. Francis Ilsley, jun. Esq. of the house of Reynolds, Byrnes & Co. Messrs. Thomas Magoffin and J B. Byrne, New Orleans. Messrs. Robert Dunbar, Wm. St. John Elliot, L. R. Marshall, Natchez.

Feb. 10. 3m.

WORKS BY THE REV. S. T. BLOOMFIELD, D. D., F. S. A., dedicated to his Grace the Archbishop of Canterbury, third edition, greatly enlarged and very considerably improved. of the GREEK TESTAMENT, with copious English notes. critical, philological, and explanatory; in two very large and closely printed volumes, 8vo., £2, handsomely bound in cloth lettered.

"Dr. Bloomfield's edition of the Greek Testament will be invaluable to all those whose profession requires, or whose leisure admits of a critical study of the sacred writings. Dr. Bloomfield has deserved well both of the Church and of the Christian world, and has fairly earned the highest remuneration which the dispensers of ecclesiastical patronage have to bestow."—*Ec. Rev.*

"Much as had been done in the two preceding impressions, the third edition is yet further enlarged, and very materially improved. In addition to his own researches Dr. Bloomfield has availed himself of various suggestions for the improvement of his work, which in its present state exhibits the result of the labors of all preceding critical editors of the New Testament, as well as of his own researches for more than thirty years. Upon the whole, without depreciating the merit of the labors of preceding editors, this third edition may justly be regarded as the most valuable for biblical students that has yet been issued from the press in this country."

Rev T. Hartwell Horne's Introduction. 9th edit. 1839.

COLLEGE AND SCHOOL GREEK TESTAMENT, with English notes. Second edition, with additions, and a new Map of Palestine, adapted to the Gospel history. One thick volume, 12mo, 10*s.* 6*d.* cloth, gilt lettered.

"This edition of the Greek Testament supplies a desideratum in scholastic literature. The notes, (which are strictly grammatical, scholastic, and elementary,) furnish to the juvenile student every requisite aid for the correct interpretation of the New Testament."

Christian Remembrancer.

"It is impossible to say how far the public are indebted to Dr. Bloomfield for these labors of his industrious pen; they will carry down his name with the highest honor to posterity. Our prayer is, that his invaluable life may long be spared, and that he may be permitted to reap the full reward of his self-sacrificing devotion to the imperishable interests of biblical science."—*Evangelical Mag.*

THE HISTORY OF THE PELOPONNESSIAN WAR, by Thucydides, newly translated into English, and accompanied with very copious notes, philological and explanatory, historical and geographical; with maps and plates. 3 vols. 8vo., £2 5*s.*

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POETRY.

From the London Quarterly Review.

THE DEW DROP AND THE STREAM.*

The brakes with golden flowers were crown'd,
And melody was heard around,
When near a stream, a dew-drop shed
Its lustre on a violet's head,
While trembling to the breeze, it hung.
The streamlet as it rolled along,
The beauty of the morn confessed,
And thus the sparkling pearl addressed:

"Sure, little drop, rejoice we may,
For all is beautiful and gay;
Creation wears her emerald dress,
And smiles in all her loveliness;
And with delight and pride I see
That little flower bedewed by thee;
Thy lustre with a gem might vie,
While trembling in its purple eye."

"You may rejoice, indeed, 'tis true,"
Replied the radiant drop of dew,
"You will, no doubt, as on you move
To flocks and herds a blessing prove;
But when the sun ascends on high,
Its beam will draw me to the sky;
And I must own my humble power,
I've but refresh'd an humble flower."

"Hold," cries the stream, "nor thus repine,
For well 'tis known a power divine,
Subservient to his will supreme,
Has made the dew drop and the stream,
Though small thou art, (I that allow,)
No mark of heaven's contempt art thou:
Thou hast refresh'd an humble flower,
And done according to thy power."

All things that are, both great and small,
One glorious Author formed them all,
This thought may all repinings quell,
What serves *his purpose*, serves him well.

* The above beautiful lines are the production of Mary Collings, a servant girl from Devonshire, England.

From the Gambier Observer.

BISHOP KEMPER IN WISCONSIN AND INDIANA.

The bishop having been prevented from visiting Milwaukee, Wisconsin Territory, once when it was his wish, and once when it was his intention to do so, thought the present opportunity too good to be foregone. On Tuesday morning, January 8, therefore he set out some hours before daylight, in an open wagon, which ran as the stage. The morning was rainy, but the day though clouded, proved better than it promised; and after a ride through a country uninviting in appearance, along the swamps of the Calumet, and where the black oak and the very sparse population betokened barrenness of soil, he arrived at eight o'clock the same night at Chicago. A part of the road lay immediately along the shore of the great lake, where the wide, unbroken expanse of waters reminded one of the ocean—and the waves were rolling up, dashing against the ice, which lay piled sometimes to a considerable height along the edge. As the stage did not set out for Milwaukee until Thursday, the next day was spent at Chicago, in enjoying the hospitality of our friends at the rectory of St. James' and at the spacious and beautiful residence of one well known as a generous and warmly interested son of the Church. In the evening the church, every way a noble one, was thrown open, and the bishop occupied the costly pulpit, a gothic screen of highly polished mahogany. At two hours past midnight the stage horn sounded under our windows, and we again proceeded on our journey. Meanwhile, the January thaw had set in, and the rains had fallen; and the road, in consequence, had become deep. The stage, which in general reached Southport in twelve hours, accomplished the distance by a steady onward movement for more than double the time. Early the next morning we reached Racine, and at night, just at dark, we found ourselves at Milwaukee.

Here, while on the very porch of the hotel, the bishop was greeted by a former friend, the father of a clergyman of our Church in Greenwich, Connecticut, who most courteously insisted upon appropriating his pleasant bedroom and parlor adjoining, to the bishop's use; and during the evening, and, indeed, the whole of the visit, our Episcopal friends were pouring in to pay their respects. In the well-built and convenient court-house, erected by one of the citizens, and presented as a free gift to the county, our service was held five times, three times on the Lord's day, and on the Saturday and Monday night, and each time in the presence of large congregations, which was the more gratifying as not being looked for, and especially as the Sunday was very stormy, mixed rain and snow falling heavily, and the ground being covered with *slush* several inches deep, and the court-house standing aloof at an extreme end of the town. Several children were baptized; two persons, husband and wife, were confirmed; and the Lord's Supper was administered to fourteen communicants. The congregation, which numbers many valuable members, and which for so new a one is of superior promise, had once invited the Rev. Richard Bury to become their pastor; he visited them, but settled at Detroit, after which I believe no clergyman actually landed here until the Rev. John Noble visited them; he remained officiating for five months, and they are now again without stated services. However, during the bishop's visit he encouraged them to make application to one who will well fill the station if he accepts it; if he does not I know not which will be the most unfortunate, they in failing to obtain his services, or he in declining so pleasant and useful a position.

Milwaukee is about three years old. It contains a thousand inhabitants, and presents the appearance of a thriving and well-built town. Its improvements are superior to those of many important towns of far older date in the lower states. For a time it grew very fast, and in those days when too high success had made so many throughout our land partially delirious, it was thought that there could be no stay to its prosperity and growth. In the great reaction which ensued it suffered with its neighbors, and as being younger and with less toughened sinews, it felt the reverse even more sensibly. But like youth, it is also more elastic, and if I could form correct opinions from what I saw and heard, it will soon be again on the advance. The country of which it is, and will be the commercial capital, is so rich, beautiful, and spacious; its harbor, formed by three rivers, the Milwaukee, Menominee, and one other, is so excellent, the best natural harbor upon the lake, and the inhabitants of the town and territory are so intelligent, enterprising, and industrious, that little doubt need be entertained even by the timid concerning the future commanding station of the town. Indeed, from all that was seen or said of the Wisconsin Territory, (the bishop had passed last summer through its centre and along its western border,) the most favorable impressions were made on the mind. It is a country of waving grounds, of hill and valley, of living springs and running streams, with choice timber, manageable prairie, or more than all, the bur oak openings, with snow in winter to protect the wheat, and warmth enough in summer to ripen the corn. The Mississippi on one side connects it with the market of the South; Lake Michigan on the other, with that of the East. It has proved thus far also a region of health. Here while Illinois, Indiana, and especially Michigan, and many other parts of our extended country were suffering from fever during the late summer, we were led almost to receive the exaggerated remark, that it was as difficult to find a person sick in Wisconsin as to find a well person any where else. The farmer's wife had not here lost her ruddy cheek, nor were the little children pale, thin, and sorrowful in aspect. This is the country, said the bishop, which I think I can commend to my New York and New England friends almost without a qualification. And it would seem they have already formed the same idea, for a rapid tide is setting in from that quarter, a race almost unmixed with the comparatively more indolent, less instructed, and less improving settlers from the southern portions of our land.

Leaving on Tuesday morning, we found that our hospitable friends had met all our charges at the well-kept hotel,—three days travel, much of it by night as well as day, brought us again by the same route to the point whence we had started nine days before. The whole ride, in going and returning, though exposed and somewhat uncomfortable, was not without its enjoyment, to which the pleasant society of a friend from Michigan city contributed not a little. The country for the greater distance north of Chicago was very agreeable to the eye both in Illinois and Wisconsin, presenting a scene of cultivation and improvement far more extensive and advanced than had been anticipated. We had indeed seen the eagle's nest in the lofty pine, and occasionally a deer bounded along our track, and once a pair of prairie wolves travelled leisurely before our wagon with careless pace, and now and then turning with saucy halt, (as if quite conscious that Brother —— was not present with his gun;) but at every brief interval we had seen the well-built log hut, or the clearing, or the fence, and the curling smoke or the cheerful light, reminded us that we were near the abode of civilized and hospitable men. With no adventure worth relating, and no risk greater than that of falling from the slow wagon, as nature cheated of her sleep revenged herself unreasonably, we found ourselves once more among our warm-hearted friends of Michigan city. As we were approaching after dark, and while yet afar, we heard the rich and mellow tones of the bell calling the people to prayer; and by the time that we arrived, and could disencumber ourselves of our leggings and Mackinaw blankets, and travelling gear, and walk to the church, the service was nearly half finished. However, we were in season again to assist our zealous brother; and once more he became a listener, instead of proclaiming himself the glad tidings of a Saviour's compassion and love.

On the morrow, Friday, January 18, the bishop, agreeably to previous appointment, set out to visit Southbend, the county town of St. Joseph's, Indiana, a flourishing town of about a thousand inhabitants, on the bank of St. Joseph's River, and its neighbor Mishawaka, four miles farther on, a well built and prosperous manufacturing town, famous for its iron ore and iron works, and for the superior quality of its castings. Here the Rev. Henry F. M. Whitesides had occasionally officiated a few years since, and of late the Rev. Mr. Stout, of Michigan, had bestowed half his time and labors. Again a friend from Michigan city volunteered his aid, and carried his own pastor and the rest of the company to the desired point. On arriving at Southbend there was some disappointment in not finding Mr. Stout upon the ground; but good arrangements had been made, the Methodist church, kindly tendered by its pastor, was in readiness, and the bishop preached to a full congregation. The next morning at Mishawaka our missionary joined us, having been summoned to the more imperious and solemn duty of attending the death-bed and funeral of a friend at Constantine. There was preaching on Saturday night, and on the Sunday two services were held at Southbend and three in Mishawaka, the bishop preaching twice in the latter place and once in the former, and the Rev. D. V. M. Johnson preaching once in each place. Three adults were baptized and eight persons confirmed by the bishop at Mishawaka. Both these towns are very desirable places of residence, the latter particularly; and together they would form one of the most convenient, useful, and agreeable stations for a missionary in all Indiana.

Leaving with regret his kind and hospitable friends, and bidding farewell to the Rev. Mr. Johnson of "the city," the bishop proceeded thirty miles farther on Monday, in company with the Rev. Messrs. Stout and S. R. Johnson, to Goshen, the county seat of Elkhart, which together with the towns of Elkhart and Bristol had shared occasionally the labors of our active and zealous missionary; and will form probably the field for the future labors of the Rev. Mr. Selkrig, of Niles. The bishop preached at night to a congregation quite large, though gathered at a few hours warning, and baptized two children. The next day he returned to Mishawaka, where service at night was held once more, and then setting his face to the south, he took stage the next morning to Logansport, preaching on his way at New Plymouth, where almost all the inhabitants turned out to hear the first Episcopal service which had seen celebrated at their town. At Logansport he was again disappointed, reaching it too late for giving notice of preaching, and being obliged, from the state of the roads, which had become exceeding rough, so as to require nearly two full days to reach Lafayette, to press onward without delay to that place, which we reached on Saturday afternoon, January 26. The next day, Septuagesima Sunday, your correspondent felt himself well repaid for his absence in having his bishop once more at his home and in his pulpit. On Tuesday morning, the 29th, long before daylight the stage for Terrehaut stopped at the door, and he bade farewell, hoping to arrive ere the next Sunday at his own home, if such it can be called, and by the following Sunday [Quinquagesima] to consecrate to the service of the ever-blessed Trinity, his new spacious and costly parish church, Christ Church, of St. Louis.

Go where he will, this I am persuaded, that the prayers of the Church and the blessings of our LORD will go with him.

From the Life of Cardinal de Cheverus.

ASYLUM FOR POOR CHILDREN AT BORDEAUX.

If the archbishop was thus watchful over children who were strangers to his diocese, his care for the poor children of Bordeaux may be easily imagined. Up to 1834 the greater part were left without guidance and instruction; but in that year asylums were opened for them in different parishes of the city, where from the age of eighteen months to seven years, they are every morning received, taught, and taken care of during the day with maternal tenderness; and thus while their parents are enabled to attend to their business, free from all solicitude on the score of their children, the latter are learning the love of virtue and the science of religion almost from their cradle. It was the happiness of M. de Cheverus to find himself in the midst of these children, and one of the most delightful days he ever experinced was May 6, 1835, when deputations from them went to him to place in his hands the symbolical keys of each asylum, as if to acknowledge him as the common father of the little families. Each asylum had its delegation, each parish its banner, with the names of Mary and St. Philomena on one side, and that of the patron saint of the parish inscribed around a cross upon the other. They repaired in procession to the chapel of the Episcopal mansion, where they met the association of "the children of the rich for the protection of the children of the poor;" an association divided into two branches, one of which, composed of a thousand children, furnished by a contribution of thirty francs each, the necessary sum for the expenses incident to the establishment of the asylums, whilst the other, whose number is unlimited, is charged with the duty of collecting among relatives and friends whatever can be obtained. After a discourse had been pronounced by the Abbe Dupuch, the director of the association, a certain number of its members, each one holding by the hand a child belonging to an asylum, advanced in order towards the archbishop, the poor children presenting him with the keys of the asylum, the rich with an enamelled heart containing the names of the thousand associates. It was an affecting spectacle to behold the flower and hope of the city thus habituated from an early age to the exercise of charity, giving their hands to misfortune, and acting as the protectors and support of other children of their own age. The benediction of the holy sacrament was then sung, and afterwards M. de Cheverus took them all into his garden, where he pleased himself with looking at their gambols. From that day the asylums increased with great rapidity. Eighteen were soon established in different parts of the city, and fifteen hundred children were received in them, and reared under the fostering care of religion.

In proportion as these establishments were multiplied, it became necessary to form religious institutions capable of directing them. To meet that want M. de Cheverus invited to his diocese the Sisters of the Presentation, an order founded thirty years before at Bourg-Saint Andeol, by the Abbe Vernet, superior of the seminary of Viviers, for the purpose not only of teaching youth, but of forming proper instructers. These holy women did not restrict themselves to the mere accomplishment of the object for which their order was created, but after creating a normal school for the formation of teachers for the Christian schools in the different parishes of the diocese as well as for the asylums, they imposed upon themselves the duty of regularly visiting the latter, of watching every thing that passed there, of superintending the persons employed in them, and assembling them from time to time to give them advice, and consult with them about the means of supporting and improving the esta- [illegible] resulted the uniformity of conduct and administration that characterizes the asylums. At the age of seven, when the rudiments had been acquired, the boys were removed to the schools of the brethren of the venerable Abbe de la Salle, and the girls to those of the Sisters of Charity, or to other academies of the kind. Two parishes alone were destitute of these elementary schools; these the Sisters of the Presentation took under their own especial charge, as well as numbers of deserted children left without father and mother, who could not be accommodated in the asylums. To provide for such of these poor orphans as they could not attend to, two new establishments were created, one for males and the other for females, the first supported by the association of rich children mentioned above, the second by another association of children bearing the name of Young Stewards of Providence.

Every thing was thus done for childhood until it reached the season of life when an occupation is to be chosen. Either from the violence of the passions, or the bad examples encountered in the workshops, that period had been the fatal moment in which all the fruits of early education were blasted; but a remedy for this as well as for other evils, was provided. The same sisters established a workshop in which young persons are taught an employment suitable to their sex and condition. There they keep them under their eye during the week; and on Sundays and festivals give them innocent recreation intermingled with prayers and religious instruction—thus preserving them from the frequentation of amusements inimical to virtue. About the same time forty masters of workshops formed the project of an association for causing religion to be observed in their establishments, and excluding all irreligious workmen from their employ, with which the archbishop was so much delighted that he presided at its first meeting, and installed its principal officers. These individuals, like the Sisters of the Presentation, undertook to look after their apprentices during the week, and on Sundays to assemble them in a large lot that had been bestowed upon them, in which are all kinds of games adapted to youth; so that it may be truly affirmed that by this combination of good works, religion leads the poor by the hand from the cradle to the grave, keeps them under her ægis, and forms them for time and for eternity.

From the Banner of the Cross.

COLERIDGIANA.

Archbishop Leighton.—If there could be an intermediate space between inspired and uninspired writings, that space would be occupied by Leighton. No show of learning, no appearance or ostentatious display of eloquence; and yet both may be shown in him, conspicuously and holily. There is in him something that must be felt, even as the Scriptures must be felt. Next to the inspired Scriptures, yea, and as the vibration of that once struck hour remaining on the air, stands Archbishop Leighton's commentary on the first epistle of Peter.

The Gospel.—I recollect when I stood on the summit of Etna, and darted my gaze down the crater; the immediate vicinity was discernible, till, lower down, obscurity gradually terminated in total darkness. Such figures exemplify many truths revealed in the Bible. We pursue them, until, from the imperfection of our faculties, we are lost in impenetrable night. All truths, however, that are essential to faith, *honestly* interpreted; all that are important to human conduct, under every diversity of circumstance, are manifest as a blazing star. The promises also of felicity to the righteous, in the future world, though the precise nature of that felicity may not be defined, are illustrated by every image that can swell the imagination: while the misery of the *lost*, in its unutterable intensity, though the language that describes it is all necessarily figurative, is there exhibited as resulting chiefly, if not wholly, from the withdrawment of the *light of* GOD'S *countenance*, and a banishment from his *presence!*—best comprehended in this world, by reflecting on the desolations which would instantly follow the loss of the sun's vivifying and universally diffused *warmth*.

From the London Times.

CHURCH OF ENGLAND AND DISSENTERS.

To suppose that the Established Church does not possess the confidence of the more enlightened *lay* Dissenters, is a delusion which, though laboriously propagated by the generality of sectarian preachers, can scarcely impose upon any person of ordinary observation. There is, we admit, a comparatively small number of lay Dissenters whose passion for congregational consequence compels them to vomit forth all manner of abuse against the Establishment, which they know they could never exist in, except as unnoticed nonentities; but among the great body of quiet, comfortable, and pious individuals who attend Dissenting meeting-houses for other purposes than to *cut a figure* as political and denominational leaders, the Church is held in a degree of estimation much higher, we think, than she herself is aware of, or is sufficiently careful to cultivate. Our evidences of this fact are both numerous and conclusive. In the first place, from the trifling amount of marriage business done in many Nonconformist chapels licensed for that purpose, it seems to be the opinion of these respectable persons that *holy* wedlock is not to be had at *meeting*. The system of superintendent registrars is not in favor with them. The lovelier sex of Puritans won't endure being pointed at as the *super*intended of the young Mr. Thingumbobs; so in nineteen cases out of twenty, they prefer to be regularly married at an Episcopal altar. With this remarkable proof of the feeling entertained by the Dissenting community towards a particular ceremony of the Establishment, we may, secondly, connect another of a more general character, though equally decided and extensive in its practical range of operation—namely, the great number of Dissenting parents getting up in the world, who send their children to boarding schools which regularly attend the sabbath services of the Church of England. This is done, we know, on a very large scale, not only without the parents expressing or feeling the slightest scruple in regard to church attendance, but even with the knowledge that their families are thereby so weaned from dissent as to petition in holyday time for the privilege of compounding the matter by going one half of the Sunday to the regular parochial worship—a state of things which indicates any thing, surely, rather than an unfriendly disposition towards the established religion of the country. Thirdly, every body knows how very highly the domiciliary visits of a tender, faithful, and disinterested parish clergyman, who justly deems it his high duty to exercise a pastoral superintendence over *every family* within his beat, (irrespective of sectarian distinctions,) are appreciated and exulted in by all right-minded Dissenters. They know that these are attentions in which *cash* has no concern; and accordingly, if such attentions be kindly, discreetly, and assiduously rendered, the truly religious Nonconformists are not only accustomed to speak of them with grateful respect, but by contrasting them with the pew-rent fawnings and fleecings of their chapel functionaries, are frequently induced to give a permanent preference to the less sordid ministrations of the Church. A fourth proof of the same sort of homage which many Dissenters pay to the Establishment is to be found in the fact, that in their proprietary schools, such as at Pimlico and elsewhere, they generally confide the masterships to clergymen of the national faith; and lastly, we are warranted to state, with a confidence which defies contradiction, that as soon as circumstances enable the more thriving Dissenting citizens to take a respectable place among Church circles, a considerable proportion of them, from one cause or another, are in the habit of giving the meeting-house the slip; their country residence is too far from it—they dislike driving their carriage on Sundays—their parish rector is an excellent and painstaking clergyman—so away they repair to the Established communion for good, and more than this, we are assured, on unquestionable authority, that the sons of divers respectable Dissenters—ay, of *pastors* as well as laymen—are at this moment studying both at Oxford and Cambridge as candidates for holy orders in the Church.

Now, for what purpose do we adduce these facts? Principally, to show that in spite of the interested misrepresentations of sectarian petitionmongers and pulpiteers, who have obvious reasons for endeavoring to exaggerate their strength, there really exists among the quieter Dissenters (nine-tenths of whom, though they may dislike to disoblige their pastor by refusing to sign a parchment, have no desire whatever for Church destruction) a latent feeling of friendship towards the Establishment, which, in our humble judgment, is not sufficiently presumed upon by our national clergy, nor sufficiently turned to account by the application of those legitimate and winning influences which, without the slightest compromise of Church principles, would ultimately ripen that feeling into the most filial and beneficent affection.

Then, what are these influences, and how are they to be applied? It were presumptuous on our part to attempt to teach those from whom, on sacred subjects, we are always glad to learn; but we may suggest, with the utmost deference, the still further prosecution of an earnest and indefatigable system of *parochial domiciliary visiting* throughout all the parishes of the land. This, depend upon it, is the only patent and talismanic key to English hearts, whether of Churchmen, Papists, or Dissenters. Disinterested and persevering kindness, brought habitually to a man's home under all sorts of discouragement, is what no human being can long or rudely resist. What that elevated discrimination and single-heartedness, which, in the absence of all impertinent intrusion or officious curiosity, manifestly seeks to engage mankind in a devout concern for their immortal interests, let *every family* in every city, town, and hamlet, be regularly and affectionately visited, no matter what denomination they may belong to. The Established clergy, accredited, commissioned, and upheld by the law of this realm, are the clergy of the *whole nation*. Every fireside in their parish is a part of their allotted charge. They have an official as well as a moral right, subject of course to discreet limitations, to seek admittance into every door, "whether men will hear or whether they will forbear." Painful repulses will occasionally, though not often, occur; but these, compensated by a consciousness of dutiful exertion and by cordial welcomes in other cases, will sooner or later be overcome by meek and patient endurance. Only let all the families of England be regularly invited to the dispensation of a free Gospel in a *free* church, and eventually the very universality of this habit of parochial visiting will establish it as a part of our social system, and cause it to work with the uniform beneficence of nature's general laws.

But, after all, our main purpose in commencing these observations was to bring them to bear with practical effect upon the question of education. It is the opinion of many persons that the orthodox Dissenters, (by far the majority of the sectaries,) are so deeply prejudiced against the Church, that they would not allow their children to attend Episcopal schools; and secondly, that the Church ought to make no advances whatever in order to secure that attendance. In the former of these opinions we have already shown that we cannot concur; and if the latter mean that the diocesan schools shall so rigidly exclude the use of the Assembly's Catechism as to prove a practical interdict upon the attendance of Dissenting children who might otherwise be glad to avail themselves of Church seminaries; then, seeing that that catechism agrees substantially with our own, and is moreover the accredited catechism of one of the Established Churches of these united kingdoms, we must frankly own that we should consider the interdict in question as a very unwise one. Will any mortal show us what good can accrue from such an interdict, or what evil can be apprehended from its abeyance? The Assembly's Catechism, we admit, is much too recondite an affair for children. But if the prejudices of Dissenters cause them to think differently, that is their concern and not ours; added to which, as no doctrine is to be found in it opposed to that of our own Church, it is difficult to understand upon what principle it can be so sternly objected to; while, on the other hand, every person must see that by a punctilious and ill-judged denial of this harmless indulgence to Dissenters, one great and valuable opportunity of bringing their children into the Church fold is wantonly and hopelessly thrown away. Repel them from the diocesan seminaries on any such vexatious ground, and instead of retaining them in the *school communion* of the Church, which might ultimately lead to a communion of a holier kind, you force them to take refuge in the educational superintendence of violent political voluntaries, by whose influence, thus prodigiously augmented, the unhappy warfare against the Establishment will be indefinitely reinforced and prolonged; whereas, while steadily adhering to every sound Church principle, only fling open your doors to Dissenting children with their own orthodox catechism in their hands, and we confidently predict, according to a well-known law of human nature, that whenever the time arrives at which it is customary for elder pupils to be confirmed by the bishop, the prevailing tone of Churchmanship in these schools, and the acknowledged interest attaching to such occasions, will always awaken a desire in many Dissenting scholars to be identified with their associates in that solemn rite, as well as in matters of far inferior importance.

Our attention has been called to this subject by the published proceedings of several important meetings—one at Lichfield, another at Newark, and a third in Rose-street, Soho—which have been held within these few days, in furtherance of diocesan and metropolitan commercial schools in connection with the Established Church. This is the sort, and the principal sort of agitation that we delight in. We hail with joy the temperate and enlightened fervors which characterized these meetings. We exult in seeing Sir Robert Peel, the Duke of Newcastle, and the Bishop of London taking a lead at them; but the work will not be thoroughly done until every diocese in the empire shall bestir itself in this same sacred cause. Our anxiety is that the Dissenters, the more reasonable Dissenters, shall, if possible, be carried along with us.

The words of the wicked are to lie in wait for blood; but the mouth of the upright shall deliver them. Prov. xii. 6.

TROY FEMALE SEMINARY, *Troy, Rensselaer County, New York.*—MRS. EMMA WILLARD YATES, (late Mrs. Emma Willard,) having retired from the superintendence of the Troy Female Seminary, the Trustees have appointed her son, MR. JOHN H. WILLARD, and her daughter-in-law, MRS. SARAH L. WILLARD, to be joint Principals. The Trustees have entire confidence in them both, and in their opinion, the management of the institution could not be entrusted to better hands. There will be no change in the system of instruction which has heretofore been pursued, and which has been so eminently successful.

MRS. SARAH L. WILLARD, on whom the care of the pupils and the superintendence of their instruction will of course devolve, has been an inmate of the Seminary from her childhood; she was educated under the care of the former Principal, has been a teacher in the Seminary for twelve years, and for the last eight years its Vice Principal. To the former patrons of the institution she is sufficiently known, and does not require the commendation of the Trustees; she is assisted by seventeen teachers—the same individuals who have heretofore so ably filled the several departments of instruction.

Within the last year a valuable chemical and philosophical apparatus has been procured for the institution, in part from funds furnished by the State, and in part by the liberality of the late Principal, and a building owned by the Trustees, contiguous to the principal Seminary buildings, has been fitted up expressly for the lectures in these departments. The Trustees feeling perfect confidence in the present organization of the Seminary, and believing that its elevated character will be fully sustained, take pleasure in commending it to the public as every way worthy of their continued patronage and support.

Troy, December 4, 1838

Joseph Russell, Richard P. Hart, James Van Schoonhoven, Thomas Clowes, Robert D. Silliman, John D Willard, John P. Cushman, Griffith P. Griffith, Jonas C. Heartt, Stephen Warren, George B. Warren, Henry W. Strong, James Wallace, Leroy Mowry, John Paine, *Trustees.*

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Boarders can, if they choose, remain at the Seminary, and be instructed during vacations. A charge of $3 50 per week will be made for board and tuition in the English studies. Jan. 19, 6w.

IN the Press, and will be published in the course of the ensuing week by LOUIS SHERMAN, 142 Fulton-street, MISSIONARY FANATICISM OPPOSED TO CHRISTIAN ZEAL, a discourse delivered in St. John's Church Brooklyn. The profits of the publication to be added to the collection made at its delivery, for Bishop Chase's College, in Illinois. March 2.

A DICTIONARY OF THE CHURCH, by the Rev. WILLIAM STAUNTON, just published by LOUIS SHERMAN, 142 Fulton-street. For the opinion entertained of this work reference is made to the editorial columns of the Churchman, New York American, New York Gazette, and New Yorker.

Also *Keith's Demonstrations of the Truth of Christianity.* From the second Edinburgh edition.

GEMS FROM THE MOUNT, or Illustrations of the Lord's Prayer, twelve copperplate engravings; by the Rev. R. C. Shimeall, Rector of the Church of the Messiah, New York.

Music of the Church, 6th edition, by Dr. Wainwright.

The Christian Keepsake, Edited by the Rev John A. Clark, with splendid engravings.

The Churchman's Annual, Edited by the Rev. John W. Brown, containing a memoir of Jacob Lorillard, Esq.

The Churchman's Almanac, for 1839.

The Religious Souvenir, Edited by Mrs. L. H. Sigourney.

The above works just published and for sale, at 142 Fulton street, by LOUIS SHERMAN.

Feb. 19. tf

NOTICE.—The Co-partnership heretofore existing between SHERMAN & TREVETT, is this day dissolved by mutual consent. The affairs of the co-partnership will be settled by Louis Sherman, 142 Fulton st., where all persons indebted to the firm are requested to make immediate payment. LOUIS SHERMAN,

New York, Feb. 19, 1839. BENJ. G. TREVETT.

CARD.—LOUIS SHERMAN, (of the late firm of Sherman & Trevett,) will conduct the business of Publishing and Bookselling, at the same place. The patronage of his former friends, he trusts, will be continued with the same liberality as heretofore. f20im

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